

PATER NOSTER,
OUR FATHER.

OR,

The Lord's Prayer explained.

The Sense thereof; and Duties
therein, from Scripture, Hi-
story, and Fathers, Methodically cleared, and
Succinctly opened, at

EDINBURGH;

BY

Will. Annand, M. A. one of the Ministers of
that City, late of Univers. Coll. OXON.

LUKE XI. II.

And be said unto them, when ye pray, say, OUR
FATHER WHICH ART IN HEAVEN.

August. ad Prob. Cap. 10.

Absit enim ab Oratione multa locutio, sed non
desit multa Precatio, si servens, perseverat in-
tentio.

Edinburgh, Printed by George Swintoun and
James Glen, and are to be sold at their Shops,
in the Parliament-yard. Anno Dom. 1676.

THE HISTORY OF
ART IN
CHINA

BY JAMES BREWER
OF FERDINAND BRAUN

WITH A HISTORY OF
CHINESE PAINTING
BY H. SPURGEON HARRIS

LONDON: JOHN MURRAY, ALBEMARLE STREET.



BY JAMES BREWER
OF FERDINAND BRAUN

THE HISTORY OF
ART IN
CHINA

BY JAMES BREWER
OF FERDINAND BRAUN

THE HISTORY OF
ART IN
CHINA

BY JAMES BREWER
OF FERDINAND BRAUN

To the Right Worshipful, Sir
ANDREW RAMSAY
of Abbots-hall, Knight, Lord
Provost of the City of Edin-
burgh, &c.

My Lord,

Ooks and Mapps of Navigation, represent a long tract of Rocks in the Eastern Seas, called the *Pater Nosters*, they putting the Pilot to his prayers, I here present a gift of the same name, for the same end, but differing in the moving cause, there being here no hazard, but security in bearing up, and good Anchorage; yea, the bear-

Sea Min-
tous, lib.
1. De-
monstrat
4.

The Epistle Dedicatory.

ing off from what is here offered in our late times, is to be feared, was one great cause, why so many made shipwreck, first of faith, next of a good conscience: conceiting themselves able to make way against, and weather-out the Rule, *So pray ye, And when ye pray, say, yet harbour* in the Haven of bliss, by other gales then those from Heaven; which was foreseen, nay, foretold by a Poet, then almost (because not in this) their own, who advising for the use of the Lords Prayer, in his *Vox Pacifica*, hinteth at that Malady thus,

*Lest that which might of bliss a means have been,
A means become of letting curses in.*

The Epistle Dedicatory.

I concluded to have published these sheets without designation of a Patron, Dedications being now so customary, that they are near to be interpreted vanity; yet reflecting that at least with Divines they are no younger then St. Luke, and that Charity and Candor are as cold as were the nights in which most of them were composed; it was deemed rudeness to suffer this Stripling to travel without some recommendation to some excellent *Theophilus*, were it but for one nights lodging (for, I trust he is better bred then to be troublesome) After which resolve, let

The Epistle Dedicatory
me declare it, your Lordship had
no Rival, your Goodness, Care,
Industry in your House, Of-
fice and Authority, to, about,
and for the Ministry of this
City in general, and to my self
in particular, encouraging me,
and promising a courteous ac-
ceptation, and enforcing upon
me this Epistle so much the
more, that by many it is ac-
counted a vice reverently to
mention the name of a Loyal
Levite, whereas your Lordship
(more God-like) will Advocat
their cause: Upon which it was
judged disobedience against the
Law, and temerity against na-
tural affection; to address my
Pater

The Eighth Dedication.

Pater Noster to any, save to
your Lordship, as a common
Father of my Brethren, for
whose settlement, as at first you
were a Patron, so still continu-
eth to be, and that *in Solidum.*

Your wonted affability
emboldens to crave protec-
tion for this little one, un-
der your Roof and Patro-
nage, where virtuously dispo-
sed, if otherwise found faulty,
let it be corrected in judgment,
but not in wrath, so shall its
Parent be more encouraged to
joyn in the hearty *Antiphonies*
of this ancient and honourable
Cities Ministry, for your
Lordships prosperity and hap-
piness

The Epistle Directory.

pinesse joyntly with your Brethren, the Baliffs and Counsellours, adding this as mine own Hymn, that our Father which is in Heaven, may assure you all of his Kingdom, Power, and Glory, for ever, Amen; which shall industriously be pleaded-for at the Throne of Grace, by

My Lord,
Your Lordships Son and Servant in the Lord Jesus,
WILL. ANNAND.

From my
Study,
June 1st.
1670.

TO

TO THE READER.

N the composing of these Sermons there were imitated two famous Preachers, viz. Solomon and Christ, because of the first, sordid, irreverent, and unseemly expressions, (the Rhetorick of too many) were studiously avoided, being enamoured not so much with plainnesse, as to conclude nothing such, but when both Charity and Divinity must be strain'd, yea rack'd, and vehemently squeezed, to strain the position, and offer it for usefulness.

With the second, the people is not spoken unto without a parable, not to darken, but enlighten the discourse; and indeed since I knew the right hand from the left in Pulpit-affairs, such methods of explication were approved, yea much improved, by that comparison of a reverend Divine, and Historian, lately fallen asleep, attesting that reasons are the Pillars of the Fabrick of a Sermon, but similitudes give the best lights, the Parable of the Virgins, of the Talents, of the History of Siloams Tower, discovers the duty of watchfulness, charity, and self-condemning, most emphatically, and beats the soul in personal application, servidly.

With St. Matthew also, for the most part, I shew where it is written, for if I but light my Candle at anothers Torch, or borrow one beam from anothers Wood, or a rough Stone from anothers Quarry, for perfecting my building, notwithstanding of polishing and carving, in gratitude to

Full.
Holy
State
lib.2. c.9

To the Reader.

my Benefactor, his name is insculpt, yea, if from a seeming word, my fancy be so raised, that with the Lark it soar, may be, higher then my Anchor attempted, yet as far as my small notes could allow me, I go not out of sight, until it be known whence that word came: Toilsome I confess was this search unto me, but if it prove profitable to any one, I have sufficiency of reward.

To shew that importunity of friends, and pressings of my Hearers, occasioned the Pressing of these Papers, or that my self was pressed untill I yeelded their publication, were to cause all intelligent to smile, that complement (not to say rant) being now so thredbare, that its deformity (I had almost writ vanity) is beheld with scorn.

The true cause of my publishing was this, viz. that I found no Act of Parliament discharging me to scribble, and that my solitary life created some hours of Melancholy, especially in long nights, the tediousnesse whereof I comfortably evaded, in blacking paper, on several subjects, and did really do so much upon this my Paper Notter, that (pardon the boast) I verily thought it might do the world as much good, as half a score Books I have seen; without finding few of our country write upon this Subject, and of these few could never see one, that Treatise of Mr. Wisharts excepted, (which came not to my hands, untill I was within few leagues of shore.) To the Printer went I, who, it may be, was of my mind, and we agreed; Yet for all this, my papers sleep'd a full year by me, and then growing bulksome (not to say troublesome,) they were aired, and dressed, as then, Reader, now sees them. Thy humor I know not, yet charity enforcib me not to conceit thee uncourteous,

To the Reader:

teous, or uncharitable, but kind, and Christian,
which will induce thee, either, to forbear reading
papers altogether, as unprofitable for thee,
than being a Giant in these matters, or if that of-
fend, a Gamaliel in things Divines, or to peruse
them, with judgment and brotherly-Kindnesse,
which is done when thou forgives us our trespasses,
that is, correct the Printers faults with thy Pen,
for he Errs, and the Authors with thy love, for
he also is a Man. Farewel.

The

admirable, and excellent, Mr. Edward
Browne, hath written a very good pamphlet
against the late late Author of the
Book of Common Prayer, and his
Method of Translating it into English.
It is intituled, The



The Author to his Pater Noster.

A Wake my drowsie Sheets, arise you Sons of Day,
Accost with peace, run you to the High-ways;
Plead not for Faction, Strife, Debate, but rather
Entice to Concord, Peace, that all may say, —

— OUR Father:

Unmask this Gypsie Earth, that doating Man
May loath her Blacknesse, and in loathing scan
Her Comforts shortnesse, see her paths un-even,
Next, love, respect, the things —

— which are in HEAVEN.

To exchange-bells rings, to Truck, for Trade, they run;
Pride here, Lust there, Attempes to overcome:
He walks as Herod, Centers in Vulgar Fame,
Teach them Hosan's to sing in —

— Hallowed be THY NAME.

Sad Rueful Projects Harraseth the Mind
Of plodding Earthlings; God and Christ pretend,
Them boldly check, be pressing, nor be dumb,
They Seek their own, Forgets —

— THY KINGDOM come.

Some Talk, but Do not, Some Do neither well,
Unfold the Cheat, endure their Anger Felli;
The Eager Disputant, at last wants Breath,
And then persuade him to, —

— THY WILL be done in Earth.

The Author to his Pater Noster.

The Crooked and Unward Roles men take
Measures by, For Glories Crown forlacke,
Move not for Pin-sleeve'd Faith, be driven
By neither side, But do —

— As it is, DONE, in ~~the world~~
A narrow Heart's a plague; an idle Hand's accurst'd;
A doubting Prayer's unheard; a Nabal's Heart shall burst,
Ply you your Plough; I'll say to it God speed,
That's move to Work; Then pray, —
— GIVE us our daily BREAD.

Much God bestow's, what Man receives is lent him;
And what Man cancells, God scores out at Reckoning;
Review the Bill, Pardon, ere you be Call'd for,
Teaching, —

— FORGIVE our debts, as we FORGIVE our debtors.

Destroying Grins, hath Hells black Master found,
T'enfurne poor foolish Man; But Grace hath Bound
His fiercer Hands; And to avoid Scandal,
Religious Care doth sense, —

— LEAD'S not into TEMPTATION.

Sin lyes at Door, our Eyes are bent upon It,
Our Hearts respect It, yet our Death is in It,
Nor Power have we t'ward Hands, Tongues, or Devil,
Despond not though, Pray, —

— But DELIVER us from evil.

As Subjects be secure, if FOll'd, yet Conflict on,
While Trump of Glory sounds, —

— For THINE is the KINGDOM.

Fear not to Prosper, watch the Praying Hour,
Lift up your Eyes, when faint, Receive —

— THE POWER.

The Author to his Pater Noster,
Of Conquering Triumph, promis'd the Heavenly Liver,
The Humble Saint, That is, —

— The GLORY for ever,

That Knowledge of your Rules, prove no Mans Baine,
Betwixt the World with me to say, —

— AMEN.

Find the

GLORY

and

the

WORLD

and

the

MORTALITY

and

the

ANGELS

and

the

SAINTS

and

the

PATER

MOST

MERCY

and

the

WORLD

and

the

ANGELS

and

the

WORSHIPS



PATER NOSTER, OUR FATHER;

O.R.

The Lords Prayer explained, &c.

Tolbooth
Church,
Novem.
17. 1667.

MATTH. VI. IX.

After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

As the Sacrifices in the Jewish Temple did in general signify Christ, and the Christians duty, so those called the daily ones, in *Dan. 9.11* the opinion of Divines, did intimate the indispensable duty of prayer, and praise, in which a believer is to be daily, be- *Heb. 13.15*

Pater Noster,

cause continually exercised: every morning,
Num. 28. and every evening, one Lamb at the least was
 3. to be offered, and the time of that Sacrifice
Act. 3. 1 under, and in, the Gospel, is called, *the hour*
Act. 10. of prayer; which *Peter* and *John*, and *Cornelius*
 3. observed; and about that time also was
 the vail of the Temple rent, a [symbol] of the abolition of all Jewish rites, and of
 that future confidence which all Nations
 might have in their immediat access unto
 God; in which the believers delight, and the
Jonah 2. penitents comfort, hath since stood, which
 14. made our Saviours Disciples desire to be in-
 structed in that duty, by their Master, and
Luke 11. are advised not to go to *Jerusalem*, but look
 3. upward where ever they be, and say, *Our Fa-
 ther, &c.* And what he said to them in pri-
 vate, he said here publickly to the multitude,
*After this manner pray ye, Our Father which
 art in heaven, &c.*

Purposing to enter upon a discovery of
 some of those grand truths folded up in the
 Lords Prayer, It may prove advantagious
 to imitate men in the opening of a curious
 Cabinet, first view the carved out-work, and
 then the particular excellencies of each single
 Drawer: and therefore it is proper to speak
 of Prayer in general, which shall open our un-
 derstandings, the more prosperously to ap-
 prehend the [fecundity] and special rari-
 ties locked up in the Lords Prayer in parti-
 cular.

In pursuing of which design we shall in these
 following Sections consider, 1. what Prayer is,
 and its being. 2. Its effects and concomitants.

Our Father.

3

3. Its obstacles and hinderances. 4. Its duty
and necessity. 5. Its root and tryal.

SECT. I.

The object, or person prayed unto, altering Alsted.
the nature of a prayer, hath induced the Theol.
learned to frame a distinction betwixt a civil Cat. S. 3.
and a religious one, the first being that by c. 13.
which in courtesie something from our neighbour
is demanded, as Abrahams servant of Rebe- Gen. 24.
kah, saying, Let me, I pray thee, drink a little 17.
water of thy pitcher, whereas the latter is the
devout intreaty of a religious soul, for attain-
ing of grace and mercy, from God in his hea-
venly designs and undertakings, which from
Authors hath received several definitions.

It is called a Religious [Invocation] of God,
by which we ask necessary good things for soul
or body, and [deprecate] the contrary judg-
ments; thus Abraham prayed for Sodom, Mo- Psal. 51.
ses for Israels sin, and David against Sauls pu- 11.
nishment.

It is said to be a religious exercise proper to Aquiu.
rational creatures, by which they reverence 2 adx.
God as their Superior, and owns him to be Q. 83.
the fountain of all their good, therefore it is Art. 1. &
truly said of an Ancient, that in many things Art. 10.
men differs from the Angels, as in Nature, de O.
Wisdom, Knowledge; yet in calling upon rand. lib.
God, and speaking to him in duty, there is 2.
no diversity at all, so that Prayer separateth us
from bruits, and unites us to the holy Angels.

It is known that Christ is said to pray, yet John 14.
it is also to be understood, that he doth it 16.

Pater Noster,

according to his Humane Nature, in which respect he hath a superior; and though the Spirit be said to pray, yet it is by a Trope, because he helps us to pray, and aids men in uttering their desires. But when the Beasts

Rim. 8.
26.

Jona. 3.8

and Fowls are said to cry unto God, it is not to be imagined they pray, but in a very improper, as well as in a large sense, that duty being peculiar to Angels and men; and the man who doth it not, seems not to be reasonable, being in that particular more ignorant than the bruits, in neglecting so profitable, (I add, so rational) a service, that qui non orat, he that prayeth not, is dead in one sense, and mad in another.

Rom. 12.8

Chrys. de

Orand.

lib. 1.

loc. Com.

35.

Bucan.

Luk. 1.28

Greg.

Moral.

lib. 32.

c. 27.

Psal. 32.

3.

And that the weakest Saint might be cherished, Prayer is held forth to be the bitter groanings of a heart-broken soul, or the sound of uncomposed words therefrom; for have we not in Scripture as well a weeping Peter, and a muttering Hannah comforted, as a roaring

David pardoned and blessed?

We shall call, and prove Prayer to be a hearty calling upon God, for good things we, or others.

It is represented to be a manifestation of the hearts fervency before God, by which through faith in Christ, we beg for obtaining of mercy, and for avoiding of ill, or give thanks for benefits accepted, whether in words, groans, or sighs; whence it follows, that the ten Commandments, and the Creed, are not given to us, nor to be used by us, as forms of Prayer, which many ignorant Protestants doth conjecture; nor the Ave Maria, or Hail Mary, as the Romanists generally practise.

And that the weakest Saint might be cherished, Prayer is held forth to be the bitter groanings of a heart-broken soul, or the sound of uncomposed words therefrom; for have we not in Scripture as well a weeping Peter, and a muttering Hannah comforted, as a roaring David pardoned and blessed?

We shall call, and prove Prayer to be a hearty calling upon God, for good things we, or others.

Our Father.

5

thers want, or deliverance from, the evils they, or we, fear or feel, by and through Jesus Christ. In which description, there is the Root of Prayer, it must be hearty; the Beauty of Prayer, it must be a calling; the true Object of Prayer, it must be a calling upon God: the matter of Prayer, for good things, the charity of Prayer, for our selves, or others, the only means of acceptance through Jesus Christ.

1. It must be hearty, if the frame and structure of all our petitions be not builded on this rock, they will fall as did Silo's Tower upon our selves, and crush us to death; for if the heart be not good, the very evils we pray against, will flee the more swiftly towards us, and the kingdom we pray for, will hasten the more to our amazement; the Pharisees washed their bodies, face and hands, but ^{Luk. 13.4} there must be a clean heart, before there be ^{Mark 7.3} enjoyed a clear conscience for endeavouring ^{Heb. 10} to be seen of men, is to be debarred from Gods presence, and frustrate of his approba- ^{Mat. 6.5} tion.

If with Jeroboams wise we counterfeit gravity and be sober in the Temple, from the face only, we may hear from the Angel, with her, but sad, and heavy things though perhaps in no worse language then, friend how ^{Mat. 22} camest thou in bitter. ¹²

If Delilah complained of Samson in abstract- ^{Judg. 16} ing his heart from those signs he gave her of 15 endeared affection, how shall not the furnace of incensed wrath, be seven times more heated, when God shall get such words, as, Thy will ^{Jer. 18} be done, by him who not only counsels, but ¹²

Pater Noster;

impudently resolves to give it a resistance; the good man is said to have *cor simplex*, a simple, that is a soul without folds, being stretched to the full length, that the searcher of hearts may know, and remark he is prepared to do his will, in its just extension from the soul.

Eph. 6.6

Chrys. *Si lingua, if the tongue utter words, (of Hom. 30 righteouiness) and the heart wandring about in Gen. worldly (not to say hellish busines) there is no certainty of profit, and probably (without a peradventure) the greater condemnation,*

Bucan. *said one: It not being the tongue or the throat, but the soul whence prayer must ascend,*

Ioc. Com.

35 *said another, Prayer being *serium animi cum Deo colloquium*, a serious discoursing of the Aret. loc. soul with God, said a third, of which seri-*

Cota. 72 *ousness Agatbo had earnest thoughts of; who*

Lonicer. *being interrogate, what might be the hardest Theat. thing in the world? replied, to pray as we*

Hist. in ough.

Exempl.

tert. *2. It must be a hearty calling, as we have a præcep. soul to reflect upon the things we wish, or*

Hof. 11.8 *want, so we have a tongue to call for both;*

Psal. 5.1 *and as God is said to have a heart to pity us,*

so he is said to have an ear to hear us, when

complaining, for which Abraham's praying is

Gen. 18 *called a communing, (i. e.) a speaking with*

27 *the Lord.*

Heart-speaking is indeed simply necessary, and without it no prayer; and by it alone in some cases there may be a holy petition darted upward, the soul having naturally a loud voice, yet outward calling is exceeding usefull, heart-speaking is *Ecclesiastica plane operatio,*

Our Father.

operation, the Churches work, being conform Beda.
to her Redemers Precept of praying in se. Expos. I
cret; but to withdraw the tongue from
Gods Altar, is a defrauding him of his just
right, and detains from the supplicant him-
self, many auxiliaries, whose accession to his
already mustred forces, might give him abun-
dance of spiritual courage, to fight against all
temptations that assaults him in his militant
condition: It doth not only more forcibly
lay bonds upon himself, not to act against what 2-2d^z
he prayes for, or against committing those Quæst. 8
follyes he hath repented of after prayer, but
binders distraction in prayer, and vehemently
excites devotion, even to that ardency, which Psal. 100
may constitute a joyful noise; It lets Satan and 1.
the holy Angels know our holy purposes, and
resolutions; it provokes to a good example,
and hath great influence in discharging of that 1 Cor. 6
debt we owe to God for our bodies. 20

However care must be taken, that the
heart speak before the tongue, for avoiding
battology, by the tongue; and to both of
these we must joyn a holy life, by which we
speak both to God, and man; to God, with a
Remember now I beseech thee, how I have Isa. 38 3
walked before thee in truth, and with a perfect
heart; And to man, with a follow me, as I fol- 1 Cor. 11,1
low Christ, in doing of which we may be ap-
plauded and rewarded, for praying conti-
nually.

3. It is a hearty calling upon God, he alone
is a very present help in trouble; and neither Psal. 46
Saint, nor Angel, can clear our souls from,
or deliver us from evil to come; as he only

Pater Noster,

is our Father, so he only is to be requested, for our dayly bread, and he being the only King who hath immortality, his kingdom is only to be violently seized upon, and importunately sought after, and being the Lord our God, he is only to be worshipped.

*Tim. 6
16
Mat. 4.10*

4. It is a calling for good things, that is, such things as cannot naturally have a tendency to ill, as Faith, Love, Hope, Knowledge, sufficiency, for to ask to be rich, or honourable, may (as too oft they prove) be unhappy mediums, to extinguish heavenly heat, and cause the germinating grace of God, which was rooted in us, by the Spirit, to be eradicated and made to languish, under the most favourable aspects; improving grace no more, than the thorns in the parable, did advance the growing of that good seed of the Word.

*Mark 4
42*

*Val. Max.
lib. 7. c. 2.
Excer.*

A Philosopher advised his Pupils, to ask only of God, bona, good things, because God knows the particular good our souls hath most in pursuit; yet our Saviour, a far better teacher, encourageth us in begging, to hold out our finger, and point out the sore we would have healed, the mercy we desire to possess; for Good is either that of glory which we ask for, in Thy Kingdom come, or of grace, and that either of preventing ill, demanded in Lead us not into temptation; or removing of ill, which is sued for, in deliver us from evil, or of grace against doing ill, in Thy will be done, or of nature which we have grounded, in give us this day our dayly bread. Two of which I question if they were known to that Orat^m sapient-

*Brom:
Symm:
Præd.
de orat.*

Our Father.

tie humane, Socrates the wise, who prompted his Disciples to that, as he thought, important advice.

The promises and precepts of God, are to be the main Pillars, to support the Arches of our requests in the Church, which is the house of God; lest with Zebedees wife, we ask things incongruous: hence one calls Prayer, *Ascentio Damas-*
mentis ad Deum, the ascending of the soul towards God, for asking some seemly or decent things from him; And should the incomprehensible treasure of Gods inaccessible greatness, to be set before us, with a proffer of all our hearts desire, to ask with *Solomon* wisdom to discharge our Callings, or with *Moses* to number our dayes, were more beneficial, then *Elijahs* desiring to die, or the two Disciples to have the right and left hand in the Kingdom of our Father: for to the former he never proved negligenter auditor, an unwilling hearer; but to the other facts, despiciunt enim orationes levem, Prothy prayers being always rejected: But for a heavenly Petition, priusquam egressa sit, Before it pass from the mouth, it is recorded in his Book; and though it be an abstruse point, exactly to draw an inventory what good things are to be asked, or to decipher their full, finles, and convenient number, yet the ordinary general prescribed Rules are these, viz.

To pray for heavenly things mainly, and for worldly things modestly: The first by our Saviour rule is first to be done, that is, *Primitus patitur botum*, this one thing is to be our chief care, in which we are still to continue, because

orth. fid.
lib. 3. c.
24

Psal. 96
12
1 Kings
10. 14
Hilar. in

Psal. 53
enarr.

Ib. in
Psal. 54
Ber. in

Qaud.

Ser. 6

8

13

Marth. 6

93

Hug.

Card.

in loc.

Pater Noster,

because Time is still running from us, and therefore the most necessary thing to be most regarded; the glory of God, in Hallowed be thy Name, must precede our daily bread, or, forgive us our debts: and therefore first in time, and in dignity, and in love, are we first (that is Principally) to be active in the acquisition of Heavens Kingdom, and its righteousness.

The things below are neither *vera*, nor no-
Gen. 41. *rea*, neither things, nor truly ours, but fly-
20 ing shadows; yet these are the lean kine in
Pharaoh's dream, devours the fattening
thoughts of attacking Heaven, which I find

Byerl.
Prem.
Moral.
in Fest.
St. Cath.
A. 1001
21. 1002
22. 1003
23. 1004
24. 1005
25. 1006
26. 1007
27. 1008
28. 1009
29. 1010
30. 1011
31. 1012
32. 1013
33. 1014
34. 1015
35. 1016
36. 1017
37. 1018
38. 1019
39. 1020
40. 1021
41. 1022
42. 1023
43. 1024
44. 1025
45. 1026
46. 1027
47. 1028
48. 1029
49. 1030
50. 1031
51. 1032
52. 1033
53. 1034
54. 1035
55. 1036
56. 1037
57. 1038
58. 1039
59. 1040
60. 1041
61. 1042
62. 1043
63. 1044
64. 1045
65. 1046
66. 1047
67. 1048
68. 1049
69. 1050
70. 1051
71. 1052
72. 1053
73. 1054
74. 1055
75. 1056
76. 1057
77. 1058
78. 1059
79. 1060
80. 1061
81. 1062
82. 1063
83. 1064
84. 1065
85. 1066
86. 1067
87. 1068
88. 1069
89. 1070
90. 1071
91. 1072
92. 1073
93. 1074
94. 1075
95. 1076
96. 1077
97. 1078
98. 1079
99. 1080
100. 1081
101. 1082
102. 1083
103. 1084
104. 1085
105. 1086
106. 1087
107. 1088
108. 1089
109. 1090
110. 1091
111. 1092
112. 1093
113. 1094
114. 1095
115. 1096
116. 1097
117. 1098
118. 1099
119. 1100
120. 1101
121. 1102
122. 1103
123. 1104
124. 1105
125. 1106
126. 1107
127. 1108
128. 1109
129. 1110
130. 1111
131. 1112
132. 1113
133. 1114
134. 1115
135. 1116
136. 1117
137. 1118
138. 1119
139. 1120
140. 1121
141. 1122
142. 1123
143. 1124
144. 1125
145. 1126
146. 1127
147. 1128
148. 1129
149. 1130
150. 1131
151. 1132
152. 1133
153. 1134
154. 1135
155. 1136
156. 1137
157. 1138
158. 1139
159. 1140
160. 1141
161. 1142
162. 1143
163. 1144
164. 1145
165. 1146
166. 1147
167. 1148
168. 1149
169. 1150
170. 1151
171. 1152
172. 1153
173. 1154
174. 1155
175. 1156
176. 1157
177. 1158
178. 1159
179. 1160
180. 1161
181. 1162
182. 1163
183. 1164
184. 1165
185. 1166
186. 1167
187. 1168
188. 1169
189. 1170
190. 1171
191. 1172
192. 1173
193. 1174
194. 1175
195. 1176
196. 1177
197. 1178
198. 1179
199. 1180
200. 1181
201. 1182
202. 1183
203. 1184
204. 1185
205. 1186
206. 1187
207. 1188
208. 1189
209. 1190
210. 1191
211. 1192
212. 1193
213. 1194
214. 1195
215. 1196
216. 1197
217. 1198
218. 1199
219. 1200
220. 1201
221. 1202
222. 1203
223. 1204
224. 1205
225. 1206
226. 1207
227. 1208
228. 1209
229. 1210
230. 1211
231. 1212
232. 1213
233. 1214
234. 1215
235. 1216
236. 1217
237. 1218
238. 1219
239. 1220
240. 1221
241. 1222
242. 1223
243. 1224
244. 1225
245. 1226
246. 1227
247. 1228
248. 1229
249. 1230
250. 1231
251. 1232
252. 1233
253. 1234
254. 1235
255. 1236
256. 1237
257. 1238
258. 1239
259. 1240
260. 1241
261. 1242
262. 1243
263. 1244
264. 1245
265. 1246
266. 1247
267. 1248
268. 1249
269. 1250
270. 1251
271. 1252
272. 1253
273. 1254
274. 1255
275. 1256
276. 1257
277. 1258
278. 1259
279. 1260
280. 1261
281. 1262
282. 1263
283. 1264
284. 1265
285. 1266
286. 1267
287. 1268
288. 1269
289. 1270
290. 1271
291. 1272
292. 1273
293. 1274
294. 1275
295. 1276
296. 1277
297. 1278
298. 1279
299. 1280
300. 1281
301. 1282
302. 1283
303. 1284
304. 1285
305. 1286
306. 1287
307. 1288
308. 1289
309. 1290
310. 1291
311. 1292
312. 1293
313. 1294
314. 1295
315. 1296
316. 1297
317. 1298
318. 1299
319. 1300
320. 1301
321. 1302
322. 1303
323. 1304
324. 1305
325. 1306
326. 1307
327. 1308
328. 1309
329. 1310
330. 1311
331. 1312
332. 1313
333. 1314
334. 1315
335. 1316
336. 1317
337. 1318
338. 1319
339. 1320
340. 1321
341. 1322
342. 1323
343. 1324
344. 1325
345. 1326
346. 1327
347. 1328
348. 1329
349. 1330
350. 1331
351. 1332
352. 1333
353. 1334
354. 1335
355. 1336
356. 1337
357. 1338
358. 1339
359. 1340
360. 1341
361. 1342
362. 1343
363. 1344
364. 1345
365. 1346
366. 1347
367. 1348
368. 1349
369. 1350
370. 1351
371. 1352
372. 1353
373. 1354
374. 1355
375. 1356
376. 1357
377. 1358
378. 1359
379. 1360
380. 1361
381. 1362
382. 1363
383. 1364
384. 1365
385. 1366
386. 1367
387. 1368
388. 1369
389. 1370
390. 1371
391. 1372
392. 1373
393. 1374
394. 1375
395. 1376
396. 1377
397. 1378
398. 1379
399. 1380
400. 1381
401. 1382
402. 1383
403. 1384
404. 1385
405. 1386
406. 1387
407. 1388
408. 1389
409. 1390
410. 1391
411. 1392
412. 1393
413. 1394
414. 1395
415. 1396
416. 1397
417. 1398
418. 1399
419. 1400
420. 1401
421. 1402
422. 1403
423. 1404
424. 1405
425. 1406
426. 1407
427. 1408
428. 1409
429. 1410
430. 1411
431. 1412
432. 1413
433. 1414
434. 1415
435. 1416
436. 1417
437. 1418
438. 1419
439. 1420
440. 1421
441. 1422
442. 1423
443. 1424
444. 1425
445. 1426
446. 1427
447. 1428
448. 1429
449. 1430
450. 1431
451. 1432
452. 1433
453. 1434
454. 1435
455. 1436
456. 1437
457. 1438
458. 1439
459. 1440
460. 1441
461. 1442
462. 1443
463. 1444
464. 1445
465. 1446
466. 1447
467. 1448
468. 1449
469. 1450
470. 1451
471. 1452
472. 1453
473. 1454
474. 1455
475. 1456
476. 1457
477. 1458
478. 1459
479. 1460
480. 1461
481. 1462
482. 1463
483. 1464
484. 1465
485. 1466
486. 1467
487. 1468
488. 1469
489. 1470
490. 1471
491. 1472
492. 1473
493. 1474
494. 1475
495. 1476
496. 1477
497. 1478
498. 1479
499. 1480
500. 1481
501. 1482
502. 1483
503. 1484
504. 1485
505. 1486
506. 1487
507. 1488
508. 1489
509. 1490
510. 1491
511. 1492
512. 1493
513. 1494
514. 1495
515. 1496
516. 1497
517. 1498
518. 1499
519. 1500
520. 1501
521. 1502
522. 1503
523. 1504
524. 1505
525. 1506
526. 1507
527. 1508
528. 1509
529. 1510
530. 1511
531. 1512
532. 1513
533. 1514
534. 1515
535. 1516
536. 1517
537. 1518
538. 1519
539. 1520
540. 1521
541. 1522
542. 1523
543. 1524
544. 1525
545. 1526
546. 1527
547. 1528
548. 1529
549. 1530
550. 1531
551. 1532
552. 1533
553. 1534
554. 1535
555. 1536
556. 1537
557. 1538
558. 1539
559. 1540
560. 1541
561. 1542
562. 1543
563. 1544
564. 1545
565. 1546
566. 1547
567. 1548
568. 1549
569. 1550
570. 1551
571. 1552
572. 1553
573. 1554
574. 1555
575. 1556
576. 1557
577. 1558
578. 1559
579. 1560
580. 1561
581. 1562
582. 1563
583. 1564
584. 1565
585. 1566
586. 1567
587. 1568
588. 1569
589. 1570
590. 1571
591. 1572
592. 1573
593. 1574
594. 1575
595. 1576
596. 1577
597. 1578
598. 1579
599. 1580
600. 1581
601. 1582
602. 1583
603. 1584
604. 1585
605. 1586
606. 1587
607. 1588
608. 1589
609. 1590
610. 1591
611. 1592
612. 1593
613. 1594
614. 1595
615. 1596
616. 1597
617. 1598
618. 1599
619. 1600
620. 1601
621. 1602
622. 1603
623. 1604
624. 1605
625. 1606
626. 1607
627. 1608
628. 1609
629. 1610
630. 1611
631. 1612
632. 1613
633. 1614
634. 1615
635. 1616
636. 1617
637. 1618
638. 1619
639. 1620
640. 1621
641. 1622
642. 1623
643. 1624
644. 1625
645. 1626
646. 1627
647. 1628
648. 1629
649. 1630
650. 1631
651. 1632
652. 1633
653. 1634
654. 1635
655. 1636
656. 1637
657. 1638
658. 1639
659. 1640
660. 1641
661. 1642
662. 1643
663. 1644
664. 1645
665. 1646
666. 1647
667. 1648
668. 1649
669. 1650
670. 1651
671. 1652
672. 1653
673. 1654
674. 1655
675. 1656
676. 1657
677. 1658
678. 1659
679. 1660
680. 1661
681. 1662
682. 1663
683. 1664
684. 1665
685. 1666
686. 1667
687. 1668
688. 1669
689. 1670
690. 1671
691. 1672
692. 1673
693. 1674
694. 1675
695. 1676
696. 1677
697. 1678
698. 1679
699. 1680
700. 1681
701. 1682
702. 1683
703. 1684
704. 1685
705. 1686
706. 1687
707. 1688
708. 1689
709. 1690
710. 1691
711. 1692
712. 1693
713. 1694
714. 1695
715. 1696
716. 1697
717. 1698
718. 1699
719. 1700
720. 1701
721. 1702
722. 1703
723. 1704
724. 1705
725. 1706
726. 1707
727. 1708
728. 1709
729. 1710
730. 1711
731. 1712
732. 1713
733. 1714
734. 1715
735. 1716
736. 1717
737. 1718
738. 1719
739. 1720
740. 1721
741. 1722
742. 1723
743. 1724
744. 1725
745. 1726
746. 1727
747. 1728
748. 1729
749. 1730
750. 1731
751. 1732
752. 1733
753. 1734
754. 1735
755. 1736
756. 1737
757. 1738
758. 1739
759. 1740
760. 1741
761. 1742
762. 1743
763. 1744
764. 1745
765. 1746
766. 1747
767. 1748
768. 1749
769. 1750
770. 1751
771. 1752
772. 1753
773. 1754
774. 1755
775. 1756
776. 1757
777. 1758
778. 1759
779. 1760
780. 1761
781. 1762
782. 1763
783. 1764
784. 1765
785. 1766
786. 1767
787. 1768
788. 1769
789. 1770
790. 1771
791. 1772
792. 1773
793. 1774
794. 1775
795. 1776
796. 1777
797. 1778
798. 1779
799. 1780
800. 1781
801. 1782
802. 1783
803. 1784
804. 1785
805. 1786
806. 1787
807. 1788
808. 1789
809. 1790
810. 1791
811. 1792
812. 1793
813. 1794
814. 1795
815. 1796
816. 1797
817. 1798
818. 1799
819. 1800
820. 1801
821. 1802
822. 1803
823. 1804
824. 1805
825. 1806
826. 1807
827. 1808
828. 1809
829. 1810
830. 1811
831. 1812
832. 1813
833. 1814
834. 1815
835. 1816
836. 1817
837. 1818
838. 1819
839. 1820
840. 1821
841. 1822
842. 1823
843. 1824
844. 1825
845. 1826
846. 1827
847. 1828
848. 1829
849. 1830
850. 1831
851. 1832
852. 1833
853. 1834
854. 1835
855. 1836
856. 1837
857. 1838
858. 1839
859. 1840
860. 1841
861. 1842
862. 1843
863. 1844
864. 1845
865. 1846
866. 1847
867. 1848
868. 1849
869. 1850
870. 1851
871. 1852
872. 1853
873. 1854
874. 1855
875. 1856
876. 1857
877. 1858
878. 1859
879. 1860
880. 1861
881. 1862
882. 1863
883. 1864
884. 1865
885. 1866
886. 1867
887. 1868
888. 1869
889. 1870
890. 1871
891. 1872
892. 1873
893. 1874
894. 1875
895. 1876
896. 1877
897. 1878
898. 1879
899. 1880
900. 1881
901. 1882
902. 1883
903. 1884
904. 1885
905. 1886
906. 1887
907. 1888
908. 1889
909. 1890
910. 1891
911. 1892
912. 1893
913. 1894
914. 1895
915. 1896
916. 1897
917. 1898
918. 1899
919. 1900
920. 1901
921. 1902
922. 1903
923. 1904
924. 1905
925. 1906
926. 1907
927. 1908
928. 1909
929. 1910
930. 1911
931. 1912
932. 1913
933. 1914
934. 1915
935. 1916
936. 1917
937. 1918
938. 1919
939. 1920
940. 1921
941. 1922
942. 1923
943. 1924
944. 1925
945. 1926
946. 1927
947. 1928
948. 1929
949. 1930
950. 1931
951. 1932
952. 1933
953. 1934
954. 1935
955. 1936
956. 1937
957. 1938
958. 1939
959. 1940
960. 1941
961. 1942
962. 1943
963. 1944
964. 1945
965. 1946
966. 1947
967. 1948
968. 1949
969. 1950
970. 1951
971. 1952
972. 1953
973. 1954
974. 1955
975. 1956
976. 1957
977. 1958
978. 1959
979. 1960
980. 1961
981. 1962
982. 1963
983. 1964
984. 1965
985. 1966
986. 1967
987. 1968
988. 1969
989. 1970
990. 1971
991. 1972
992. 1973
993. 1974
994. 1975
995. 1976
996. 1977
997. 1978
998. 1979
999. 1980
1000. 1981
1001. 1982
1002. 1983
1003. 1984
1004. 1985
1005. 1986
1006. 1987
1007. 1988
1008. 1989
1009. 1990
1010. 1991
1011. 1992
1012. 1993
1013. 1994
1014. 1995
1015. 1996
1016. 1997
1017. 1998
1018. 1999
1019. 2000
1020. 2001
1021. 2002
1022. 2003
1023. 2004
1024. 2005
1025. 2006
1026. 2007
1027. 2008
1028. 2009
1029. 2010
1030. 2011
1031. 2012
1032. 2013
1033. 2014
1034. 2015
1035. 2016
1036. 2017
1037. 2018
1038. 2019
1039. 2020
1040. 2021
1041. 2022
1042. 2023
1043. 2024
1044. 2025
1045. 2026
1046. 2027
1047. 2028
1048. 2029
1049. 2030
1050. 2031
1051. 2032
1052. 2033
1053. 2034
1054. 2035
1055. 2036
1056. 2037
1057. 2038
1058. 2039
1059. 2040
1060. 2041
1061. 2042
1062. 2043
1063. 2044
1064. 2045
1065. 2046
1066. 2047
1067. 2048
1068. 2049
1069. 2050
1070. 2051
1071. 2052
1072. 2053
1073. 2054
1074. 2055
1075. 2056
1076. 2057
1077. 2058
1078. 2059
1079. 2060
1080. 2061
1081. 2062
1082. 2063
1083. 2064
1084. 2065
1085. 2066
1086. 2067
1087. 2068
1088. 2069
1089. 2070
1090. 2071
1091. 2072
1092. 2073
1093. 2074
1094. 2075
1095. 2076
1096. 2077
1097. 2078
1098. 2079
1099. 2080
1100. 2081
1101. 2082
1102. 2083
1103. 2084
1104. 2085
1105. 2086
1106. 2087
1107. 2088
1108. 2089
1109. 2090
1110. 209

Our Father.

selves, even to a satiety ; for when we pray for health, for food, for strength, we must do it as men ought to set out for a journey, i. e. if the Lord will. For, *tota Fidelium salus*, ^{Aug. de} Jam 4:15 the salvation of all Believers, and the strength ^{vera In-} of all their patience, must depend upon, and ^{nocen.} be stored up in him who doth all things won- ^{Sent. 33} derfully, I add wisely ; therefore he, and not our selves, must carve our portion for us, and say with David, *Let God do with me, give un-* ^{2 Sam. 15} *to me what seemeth him good.* ²⁶

5. *The charity that is requisite in our Prayers*, will have us pray for good things, both for ^{Rom. 12} our selves and others : Necessity prompts us ²⁰ to the first, but piety oblidgeth us to the other, however men stand in relation to us, whether they be Kinsmen, or Strangers, Foes, ^{Muribz} or Friends, the Knowing, or Ignorant, God- ⁴⁴ ly, or Debauched. So David prayed for his enemies, Christ for his persecuters, Peter for ^{48.7.60} Dorcas, and Stephen for those who stoned him.

We have a large Precept to pray for all men, ^{1 Tim. 2.1} and he whose charity cometh short of that Law, is so much short of a Christian, and ought to take care that in this sense, there be a cut-
bit added to his stature. All having temptations, all being subject to failings, and all of us by pursuing what is too much our own, for-
getting the love we owe to our neighbour, gives an occasion of offence, and really scan-
dalizes one another, which alone ought to make us rack our selves, and part with much of our too much beloved opinions (as Abra- ^{Pbil. 2.21} ^{Rom. 13} ^{Gen. 3.9} ham did the half of his promised possession.) ^{8.}
that,

Pater Noster;

that there may be lodging found for the too long extruded Christian Army. The party that says the Lords Prayer, must in that small word, *Us*, include the large mass of Mankind, and Humanity, were it but for his own security; he being concerned in the whole number of Adam's succession, must say, *Deliver us from evil*, Prayer being that *Magnus Thesaurus*, the best armour of soul defence, the best security in spiritual assaults, the greatest treasure in abounding poverty, the quietest Harbour in tempestuous times, and the farest place of refuge in all calamity. Which if seriously considered in evil times, might persuade us not to say me, or he, but Father deliver us from evil.

*Hom. or
sopra.
Sect. 29*

It was this that gave great consolation to a Ship-wrecked King, who enquiring in a hideous storm, the time of the night, it was told it was past mid-night, called to his disconsolate associates, Be not afraid, for all the good Subjects of my Kingdom, and of all other parts of the world are rising and praying for us, and by their prayers we shall be delivered; and suretredit (saith my Anchor) ita contigit ei, it happened unto him according to his faith.

*Luk. 6
33
Mat. 35
#3*

*Chrys.
Hom. I.
de Gratia*

It is without debate, that he who is conscious to himself of his own mediating before God, for others, may in distress comfortably reflect, and infer that there are holy ones interceding for him, whose supplications, together with his own, being uniformly devout, shall no doubt set vigorously for securing him from irreparable ruin. And what before I let loose, will be told you, that methinks, it is better

Our Father.

13

better to pray for our enemies than for our friends, the one having a blessing, the other no reward.

It not being alwayes fair weathre with the Saints, not only praying for good things, but also for the removing of ill, must our devo-
Psal. 6.3
tions be mingled, evil things filling up so great a place in our little time here allotted
James 5.14
us, wherefore in our definition of Prayer, we have added

6. Deliverance from those evils either feared or felt : Evil is either of sin, or punishment, it is either past, present, or to come ; and therefore as we pray for forgiveness of sin past, in Forgive us our debts, so for deliverance
2 Tim. 4.8
from evil to come, or present, in Lead us not
3 into temptation, &c. But all must be

7. Through our Lord Jesus Christ: His merits is that Incense that must perfume, which
Rev. 8.3
must capacitate our accesses, to become his purity, lest they should be nauseated by his Holiness; This is the salt that must season every sacrifice, and except we have the garments of
Gen. 27
this our elder Brother, we shall not stand in that field which the Lord will bless, but have with Jacob rather occasion to argue the partaking of a curse. For in all communing with
AS. 4.32
God, that would be pondered, that he sayes of Jesus, as Joseph did of Benjamin, except ye
Gen. 43.3
bring him, ye shall not see my face.

It is to be noted, that this calling upon God
Mar. 6.6
is either publick, or private, it eyes either
Psal. 107.38
mercies received, and then it is called Thanks-
giving, or wished for to others, and then it is
Eph. 4.16
called Intercession, or for avoiding of ill, and then

Pater Noster,

Psal. 55 then it is called *Supplication*, or if either of these for our selves, it is called *Prayer*; for into these four is Prayer divided by St. Paul, and each of these are espoused to, and to be found in the Lords Prayer, and in each Petition thereof.

1 Tim. 2. In the first Petition, *Hallowed be thy Name*, we pray for knowledge of the Word of God in our selves, supplicate for all Christian Brethren in tribulation, we intercede that the sins of our Brethren in seeking their own name be not imputed, and giveth thanks if God hath made us instruments in honouring at any time his.

2 Tim. 24. In the second, *Thy Kingdom come*; we give thanks for our hopes of Heaven, and pray for the advancing of his Church, we supplicate to be strengthened by his grace, and intercede that all may be blessed by the Word and Sacraments.

Ades 20. In the third, *Thy will be done*, &c. We intercede for a through conformity with the Angels, we pray for a subjugating of our wills, *Pbil. 2. 12* we give thanks for the enlightning of our minds, and supplicat for ardency and zeal.

1 Cor. 12. 31. In the fourth, *Give us this day our dayly bread*, we supplicat against poverty and want, *Prov. 30. 8.* we pray against impatience, and discontent, and intercede for ability and strength, to gain our bread, and giveth thanks for our calling *Heb. 13. 5.* and imployment.

Gen. 27. 3. In the fifth, *Forgive us our debts*, &c. We give thanks for the imputation of Christs righteousness, we supplicat against a tryal by *Psal. 143. 2.* Law,

Our Father

15

Law, we interceed that all may be saved, and ^{Rom. 10.2} pray against malice and revenge. ^{Eph 4.32} ^{Psal. 69.}

In the sixth, *Lead us not into temptation*, we ⁵ bewail our by-past follies, give thanks for ^{1 Sam.} our former conquests, interceed for safety ^{25 34} to our brethren, and prayes for the spirit of ^{Psal 122.} discerning to our selves. ⁷

In the seventh, *Deliver us from evil*, we ^{2 Tim. 2.} pray for a binding up of satah, interceed for ²⁶ assistance against natural corruption, suppli- ² cate against hell, and death, and give thanks ^{Rom. 9.} for our hopes of a joyful Resurrection; and ^{15:} the reason of all is, *this is the Kingdom, and ¹⁴ the Power, and the Glory, for ever.* ^{1 Thess. 4. 17.}

SECT. II.

The effects of Prayer follows in our former Alfred proposed order, which he thought many ^{Theol.} and good, who called Prayer, *clavis cæli*, the Key ^{Cate.} that opened Heavens Gate unto us, the Stair ^{Sect. 3.} c. 13 by which we ascended to the company of the first-born, to the society of Angels, to the enjoyment of our Saviour, and to the bosome of the Father. It is the Arms of the Christian, for by fervent prayer Moses overcame the Amalakites, David Goliab, Ezekiah Senacherib, and Esther Haman.

What needs more? It beats the soul, be- ^{Hug.} calms the heart, keeps off evil, obtains a par- ^{Cardia.} don, procures long life, restoreth health, pa- ^{Marth. 6} cifieth God; creates wisdom, infuseth grace, ^{2 King.} purchaseth plenty, delivers from judgement, ^{20. 6} increaseth courage, conserveth peace; and ^{2 Chron.} shew us what should be done. ^{80. 16}

Let

Let us see its holy workings for, and upon those three great ones; Conscience, God, and Satan.

1. It purifieth the Conscience, by opening its sores; the impostumated matter therein, by long contracted guilt, becomes scaverish, and when headed, will make the stoutest, through pain,

Jer. 4. 19 cry with the Prophet, My bowels, my bowels, rae is me, I am pained at my very heart: or

Rom. 7 with the Apostle, O wretched man that I am! but prayer, as a lance, opens the boil, and by confession, the putrid matter is evacuated, as

in David, 1bns and thus bauie I done, and with

Psal. 51. the Prodigal, I have sinned against Heaven; yea, by the same orifice of acknowledgement, is

2 Sam. the precious balm of a Fatherly Absolution

12. 13 poured in, in a God hath taken away thy ini-

Isa. 56. 7 quity, thou shalt not die, by which the late de-

jected spirit, is made to rejoice in Gods

house of Prayer.

Saint Pauls thorne was so painfull to him, that he prayed thrice against it, and by prayer was strengthened to endure, and had comfort in the smart of the same; to teach us that when conscience beats or ulcers, it is excellent to retire our selves, and with Daniel cry,

Mat. 6. 6 O Lord, bear, O Lord, forgive, O Lord, hearken, *Dan 9. 19* and do, confideing in mercy upon, and for his

Dan. 10. answier, Fear not, peace be unto thee, be strong,

19. 7 yea, be strong, assuring thy self, that who so

31. calleth upon the Name of the Lord shall be del-

1 Thes. 5. livered.

The Apostle enjoyneth Prayer without ceasing;

Colys. he is praysed by a Father, both day and night,

Rom. 10. yet magis noctu, rather in the night when free

In Genes. from

Our Father.

17

from incumbrances, visits, and most apt to enjoy ourselves, then are we fittest to open our sores *Animarum Medico*, to the Chirurgeon of Souls, in recollecting what we have been doing, and what thinking in the day-time; Theod. in that by compunction of Soul and Spirit our *Psal. 4.* misdoings and our negligences may be remitted, and the wounds they made, healed, spending a solitary night, as *Pyrrhus* spent his solitude and time; for, being found alone, and demanded what he was doing, replied, *I am Eras.* studying to be good. Which act of communing *Apo. lib.* with our own heart was of no small account *7. in Pyr.* *Psal. 119.* *62'*

2. It dignifieth God, by depending upon his love : By this we reason with him, not being dashed for all our scarlet-sins, nor ~~desperat~~, *Isa. 1.18* though we have play'd the Prodigal, because we return to him who is our Father ; it evidencing his acceptance, and his goodness, that we presume to call for our dayly bread ; his liberality, that he forgives us our debts ; his omnipotency, that he defends us from *De-* *Job. 4.23* vils ; his ubiquity, that we can call in every place.

In confession, we own the justness of his Law, by prayer from the Spirit through *I Job. 5.* Christ to the Father, we believe, and confess, the three Persons of the God-head, and by that submits and lets to our seal, that God is *I Tim. 34* true, and the Articles of the Christian Faith, *16* to be glorious, because, or though, mysterious.

Anrelius warring against the *Germainis*, was

Euseb. in hazard to have a great Roman Army destroyed, and himself with it, by reason of thirst,
 Ecc. Hist. Lib. 5. c. 5. for want of water: after five dayes the Emperour was told, that the Christians (of whom he had a great number in his Army) could obtain of their God what they pleased; at the Emperour their Prince his request, they kneeled in the midst of the Army (then afflited and wandering at this gesture) and beholding the Enemy (who had them as it were in a posse) so prayed, that to the honour and dignity of the Christian Religion, there was not only a plentisfull shewre for themselves, but hail, thunder, and rain, to the dissipating of their Enemies, to the admiration of the heathen; evidencing thereby, that the God of the Christians, was *Deus deorum*, and the Emperour named that Legion afterward, the *thundering Legion*, for perpetuating the memory of that miracle.

Psal. 18. And search all the Records of Antiquity where there have been fervent and hearty prayers, God hath in answering of them, taken and gotten much glory to himself, and Praise in
6 *Psal. 65.* the house of Prayer dayly waiteth for him upon
1 that account.

3. It restricbeth Satan, for it resisteth his
Rev. 12. power; that old Serpent is charmed, and that
9 evil spirit is made to depart by the musick of a penitent's complaint, that Enemy is beat out
2 King. of the field by these arrows of the Lords deliverance. For,
13 17

i. It strengthens Faith, by Christ's approach.
Exod. 17. It was not so much Joshua's spear, as Moses
11 prayer

Our Father.

19

prayer that discomfited the *Amalekites*: if the cross be too heavy for the Christian, if he call, Christ will be sure to take the heaviest end, ask and call, and the promise, *Here I am*, Isa. 45. shall be verified, and again, command thou¹ me, shall be expounded, by which thy Faith² being confirmed, their needs no fear what hell can do against thee.

2. It begets experience of the divine love, by the Fathers condescendency. God hath al- *Psal. 81. 10.* wayes the largelt morsel for the widest mouth, and his hand is fullest to be emptied in his lap, who calleth loudest for mercy, for for-givenesse; in which experience causeth hope, Rom. 5.4 that as deliverance hath come in six, so there shall be help in the seventh trouble; the most desperat danger, the tenth wave; but once more prayer is prevalent,

3. In acquiring habits of lively utterance by *Job. 6. 25* assistance of the Spirit. How forceible are right words flowing from such, whose frequent pra-
ctice from their youth, hath made them to be acquainted with this excellent piece of *Job. 1. 20* Christian Armour, Prayer. *Jobs* accustomed Devotion being the object of the Devils en-
vy, by grace did so far corroborat it self, that all hells malice made him, but bless God with his mouth nearer the earth then be-
fore.

In short, it made Satan certainly look black, to hear *David* concluding from the rescue of *1 Sam.* a Lamb, to the fall of Goliath: despoad not *17. 36.* then of Satans recouling, when the sense of *Sam. 4. 7* the Love of God, by the long tract of glori-

Pater Noster,

Coupl.
Chro.
lib. 2

ous experience is shed abroad in thy soul, O Christian! That famous *Fabius Maximus*, is said in his Child-hood, so to exercise himself in Arms and Arts, when young, that in age, after times he became excellent, fortunat, victorious, and five times triumphed. Let a man acquaint himself with God, and he shall have peace; for, in this sense, to him that bath *Matth 25 shall be given, and from him that bath not (i.e.*
that useth not his Talent) shall be taken from him, even that which he bath. It is not to be omitted what is added by a venerable person, in *Ezr.* *c. 10* that, *cum aliquid magnæ virtutis incipere volumus, &c.* In the acquiring of some singular and important mercy, it is not to be once disputed, that the just, joining fasting unto Prayer, shall not only receive, but have the desired blessings copiously from Gods hand transmitted to him.

S E C T . I I I .

The necessity of the continual performance of this duty of Prayer, calls and invites us to give attendance to it at this time, and it is sufficiently perceptible, that there is a twofold tye binding believers to this exercise: 1. *In respect of God.* 2. *In respect of themselves.*

Our evincing its necessity upon the account of God, is not to be so construed, as if we suggested, that the narrowness of his power, or shallowness of his wisdom did indispensibly crave our words, or our postures, to signify our

Our Father.

21

our desire of having supply, for that were blasphemy against his power, unto which there is nothing too hard : But its held needful, by *Jer. 32* virtue of the Precepts of God, whereby it is ¹⁷ under the pain of damnation pressed ; all other means being as ineffectual for the attaining of a blessing, as the Prophets staff for the *2 King. 4* remanding back the *soul of the Shunamites 31* child. And the wrestling for a mercy without this, may cause us with *Jacob* get a halting, but never with *Israel* prevail with God. *Gen. 32* To be particular, Prayer is peremptorily required of the sons of men, and must not be neglected upon the behalf of God. For,

1. *His Precepts require Prayer* : As we *psal. 50* are gratefully to laud him for things possessed, ¹⁵ so we are required to call for things desired : *Jam. 1. 6* And in Scripture these two are joyned together ; yea, we are not only commanded to pray; but *recede desiderare*, to pray after this manner, *Give us this day our daily bread*. *For-give us our debts this day*. *Lead us not into temptation this day*, but *this day deliver us from evil*, &c. Hence that of a Father, *Oratio Aug.* *justi est clavis Caeli* : *Ascendit precatio, descen-dit Dei miseratio*, Let Prayer go up, Gods *Post Tri-mercy shall come down*. Albeit the Earth be *Dom. 15* low, and the Heavens high, yet God hears the tongue of the complainer, if there be in his breast a clean, a tender conscience ; for as without the last, he will not regard a Prayer, so without a Prayer he hath not promised a *psal. 66* gift. ¹⁸

2. *His judgments are denounced against the prayer-*

Pater Noster,

prayerless. And because of these shall every

*Psal. 32. one that is godly pray unto him. For the wicked
shall be turned into hell, and all that forget
God.*

Psal. 8.17 Such as invoke not therefore the protection of God, uncover the roof of their habitation, and expose their very Beds, Cups, Garments, their Wardrobs to a curse; and make that Prayer of the two zealous Pro-

psal. 79.19 prophets, to receive full satisfaction, Pour out thy wrath upon the Heathen, and upon the Families that call not on thy Name: where it is observed, that wrath is desired to be poured

Jer. 10.25 Glos. ord. out, as out of a vessel, fury being still to be dropped upon them as from a vial; he may be angry at his sons, and wrathful, but pours out wrath only upon his adversaries and foes.

And truly upon the opening of our mouth depends the enlarging of our Tenements, and if we be straitned in our houses, it is because we are first straitned in our bowels, not thinking upon God so much as in a dream with Pilat's wife. Since this large promise sounds

Psal. 81.7 Glos. In- terl. & Hug. Card. in loc. fill it, that is, enlarge it by desire, confession, and by love, it shall be filled with my self, and my glory.

3. His truth is only engaged to the prayerful. Heaven may be as equally expected without holiness, as mercy can be imagined to come without a duty: And when we seek, then only have we reasonably a ground to hope; the Precept being Ask, seek, knock, which is done by praying first, next by well-doing,

Our Father.

23

doing, the third by persevering to the end, which last crowns our devout performances. *Rev. 2*

The door of the Tabernacle was not of hard Cedar, nor massy silver, but a vail, easily penetrable, so is Heaven; yet it had a vail, to hath Heaven, which by prayer we must draw aside, enter in, and plead for atonement; for which his house is not called *a house of psal. 73* strength, though we be there confirmed, nor of knowledge, though we be there instructed, nor of justice, though acquitted; but of prayer, *Luke 19* 46 because in that God will be reconciled.

That man stands constantly bound to this kind of officiating, and advocating for himself, or others, before the Bar, and sight of God, is clear beyond a demonstration. For,

i. *His indigency makes him look out for help:* He knows he must pay, and again he *Job 28* 34 knows he cannot pay his debts, nor deliver himself from evil. Can he creat one drop of rain for removing thirst? or form a morsel of bread to abate hunger? He is, to speak ingenuously, so poor, that ability, wisdom, health, consolation, life, hath he none, but what he must beg for, at the Gate of Heaven. *Amds 7.2*

The Centurion can command his servants to go, and do this or that, but cannot order his disease to remove, or say to the Parsie, be gone. When King David had a multitude of sins, he repairs not to the number of his Troups, but addresses to his Saviour for a multitude of tender mercies: All the Royalty *Psal. 51.1* of his magnificence being insignificant to allay the pain of his broken bones, without the aid of

Pater Noster,

of Heavens skilful, yea, al sufficient Artist.

2. There is no other way found out whereby he can get help. When Seth called his son Gen. 4.26 Enos, that is, miserable, men began to call upon the Name of the Lord; Christ as man took no way to be freed of his bitter passion,

Luke 22.42 then a Transeat calix iste, Father, if it be thy will, let this cup pass from me. The Saints being wise men, had but confession and lamentation, to procure to themselves the best

Act. 12.15 things of Heaven. When Peter was in prison, prayer was made, and Peter miraculously liberated: hinc clare apparer, faith one, It is manifest by this, how successful Prayer is, when a Pope is in prison; but we say, no less briskly, and far more truly, it is by this demonstrable, how prevalent Prayer is, when a Church is afflicted, and a member thereof in distress.

Luke 16.28 It is true that Dives found out in a pinching strait, another medium for salvation, by desiring some to be sent from the dead: But as I intend not to detect his folly, so I trust I need not discuss the vanity of that surmise; yet remember he took Prayer as the most adapt mean for the accomplishing the thing contrived. I have not a friend, said a poor woman in extremity, but I can pray, and that never failed me: All other instruments without this, are like Jobs friends, Physicians of no value, whereas Prayer is like Goliath's sword, None to that. Say therefore, Give it me.

*Job 13.4
2 Sam. 21.9*

3. No way to have a sanctified use of what is given him for help: Mercies, Crosses, Sacraments, Miracles, are only by Prayer fitted for

Our Father.

25

us, and applied by us for good ; *All is sanctified by the Word of God and Prayer* ; that is, by Christ through Prayer ; the Word sanctifying for, and procuring a blessing, to every enjoyment.

Sin makes not only our actions, but our possessions to send forth a stinking savour, whereas Prayer causeth all, as incense, grateful to the nostrils of the Almighty, and puts him in love both with us and ours ; for which the Church is compared to *Mountains of Myrrhe*, and unto *Hills of Frankincense* : By Mountains, understand the strong fixed and resolute determinations of mortifying sin and corruption, and by the Hills, learn to be humble in Prayer, yet fervent, and the soul may be ascertained of a visite from, and cohabitation with, Christ ; for unto the soul thus qualified, the Bridegroom gets him, *untill the day break, and shadows flee away* ; holding forth the perpetuity of his residence, for we may English that, *till Time shall cease, and Eternity appear.*

And that all our forecasts, or designs, may daily imbibe the favourable influences of prosperous goodness ; it is a pertinent advice of one, to begin every day, with the duties of Adoration, Thanksgiving, Charity, Contrition, Petition ; to press which, upon other considerations, do but reflect upon Prayer in its easiness, sweetness, and suitableness.

1. *The easiness of it upon our part.* Prayer makes the soul keep always Holy-day, and save for it, we are to be careful for nothing. There are many dark thoughts in some about the

Aquin. in loc.

Cant. 4.6
Greg.
Mag.

Caus.
Holy C/
& Diar. 3
Sect.

Phil. 4.6

Pater Noster,

the issues of death, the fruits of sin, the weakness of flesh, the remissness of duty, the vexations of the world ; but Prayer husheth all, by making request to God, and pouring forth the sense of the spirit before him, and says to such, as the three Children to that Heathen

Dan 3.16 King, *We are not careful to answer thee, or you, in this matter.* Pray, pray, (said an English **Monk** to his Wife) I am merry, and I trust in Laur. **Saunders** I shall be merry, maugre the teeth of all the Devils in hell ; Pray, pray, pray, &c. This mean made the holy Martyr, in lingring flames, to cry, *Welcome life, welcome everlasting life.*

Dan. 6 Daniel fought not with the Lions, but **23** prayed, and he was in the Den ; Hezekiah purged not for his disease, and he was in the

Luke 23 bed ; the converted Thief strugled not for **42** life, but prayed, and he was on the Cross.

And where ever the Christian be, he can erect **Chrys.** an Altar for himself, yea, though he bow not **Hom. 79** the knee, nor lift up his hand, nor smite upon **ad Pop.** his breast, yet if he lift up his soul, he offers **Auctor.** an acceptable sacrifice ; which the Servant can do in the Mercat, the Page upon the Road, the Butler at the Binne, and the Cook in the Kitchin.

Neh. 2.4 God requiring the heart at all times, in all places, provided, the Petitioner put not off his devotion to these places and times.

2. *The sweetness of it upon Gods part ; He is our Father, a word of delight ; whith is in Heaven, a place of pleasure, to which our* **Cant. 3.6** *prayers ascending, are compared to pillars of perfume, and they refresh the soul ; to Mu-*
fick,

Our Father.

27

sick, and that delights the ear; to Noah's ^{Bibl.} *Bonch.*
Doves, that brought the Olive branch; to Mel.
Moses Rod, that procured water in time of Theol.
thirst; to the Cloudy Pillar, that directed Is- loc. 29
rael to Canaan; to Sampons Jaw-bone, that e. 8
slew the Philistines; to Jacobs Ladder, by which we exhalterat the Angels, and ascend to their God and our God; and to Davids Harp, ^{I Sam.} ^{16. 23} by which we make the evil spirit depart from us,

The famine in Canaan made Jacob send ^{Gen. 42.1} to Egypt for corn, and that gave him cedings of his sons great honour, and it revived the spirit of the old man, that Joseph was alive, and in him he had the good of all the Land of Egypt before him: So hath the Christian, through Christ in Heaven; and Prayer must be sent, as a Messenger, to return some of the ^{Gen. 45} ²⁰ fruits thereof, that we die not.

3. The suitableness of it upon all parts, if you eye the Christians Head, the Believers Lord, ^{Job. 17} the Souls Bridegroom, the Churches Spouse, ¹⁹ Gods Son, Salvations Captain, the Worlds Mef-siah; Prayer is the only path he travelled in, and therefore the road we ought to observe, and the main tract in which the Chariot-wheels of our zealous desires ought to run, and the sole coin to be told down, when we take up mercy: For when our Lord choosed ^{Luke 6} his Apostles he prayed, when he left his ¹² *A-* ¹² *postles* he prayed: it is fit therefore when we pitch upon an enterprise, to pray, and having ^{Job. 17} ⁱⁱ perfected our labour, it is decent to make our ^{Phil. 4.6} requests known unto God with thanksgiving.

If

Revel.12 If you eye Satan, the Bretbreens accuser, the
 10 Fleshes tempter, the Churches adverfary, the
 Souls deceiver, Mans ensnarer, Prayer is so
 suited to all of these, that it breaks his snares,
Act 16.16 detects his fallacies, scatters his forces, an-
 swers his arguments, and by confession of fin,
 pleading guilty, and sueing for mercy, stops
 the mouth of that accuser, and puts that in-
Eph.6.18 visible foe by this impenetrable piece of Ar-
 mour, of all Prayet, to a silence, to a retreat,
 to a foyl.

Psal.14.4 And the truth is, Satan hath many strata-
 gem, traps and devices, to charm the sinner
 to a security in his killing embraces, and to
 withdraw a heart-broken creature from his
 God; but among all these, an utter neglect
Job 2.9 of, or a prejudice against, Prayer, hath done
 him many, and most high atchivements. But
 this belongs to the next Section.

S E C T. I V.

TO give an account particularly of the ob-
 structions, Satan, and Flesh, lays at the
 root of a fructifying vigorous soul, impeding
 its buding, or sprouting forth towards Hea-
 ven, in a fervent desire, were a task as easie
 as numbering the Stars, or exactly to reckon
 the sand upon the Sea shore; yet walk along
 the Garden of thine own heart, Reader, and
 these following will be conspicuous; among
 many others,

I. Desponding or doubting of Gods free-
 ness,

Our Father.

29

ness, Therefore, let us have faith, justice and judgment being the habitation of Gods Throne, ^{Psal. 73.} may and doth make some tremble to approach; ^{14.} And if this alone be considered, Who will not fear that King of Saints? But since it is, ^{Psal. 89.} that mercy and truth go before his face, we doubt, because we have little faith, by which there is assurance of good and not evil in our accels to his presence, mercy going before him, and truth which promiseth that mercy succeeding, that may cause emulation in each petition to be its first partaker. There going before, ^{Theod.} not only because promised to former ^{in loc.} Ages, but to assure us who are now existent, that untill mercy be neglected, and truth questioned, the Generation to come, and this present, may have confidence, not to be condemned in the Throne of Judgement.

The Lord being good to all, and his tender ^{Psa. 145.} mercies being over all his works, made a holy ^{9.} Bishop so highly press the duty of repentance, that he was (as is recorded) reprehended by ^{Sophiux.} Satan, as vilifying grace; yet that good man ^{Theol.} philo. c. thus answered the charge, O miserabilis! O de miserable creature! If thou shalt once desist ^{Martin.} from tempting man, and repent thee of all thy ^{Ep. Tu.} wicked deeds, I should, trusting in the mercy ^{ton.} of the Lord, promise mercy, and forgiveness unto thee.

What ever, O man! be thy thoughts, or doubts, Know, it is of the Lords mercy thou art not consumed. Despair not therefore, of ^{Lam. 3.} his tender mercies, but call, and thou shalt ^{22.} not be destroyed, imitate the Leper, and thou shalt

Pater Noster,

shalt be confirmed; He cryed, and cry thou,

Matt. 8. Lord, if thou wilt, thou canst make me clean.
2.

In which words, as in a glass, thou mayst see
the face of thy own prayer, and beauty and
deformity of thy affections. Thou hast first,

Bioch. ut sup. c. 5. his knowledge, Lord, next, his patience, If
Art. I. thou wilt, next, his faith, than canst, his hu-
mility, make clean.

2. *Ignorance of Gods condescendency, there-
fore, let us study Providence.* What dishonest
shifts will not lame brains forge, for obtaining
a piece of bread, upon the suppositions, that
their being mean, makes them accounted as
subjects: Inferring, that GOD sending the
fruits of the Earth, into anothers barn, is a
passing by them as unworthy of such morsels,

Psal. 73. 5. when yet God careth for the birds of the Air,
Matt. 10. and they have from him their Harvest, Seed-
time, and their Raiment. Let such as so con-
clude, suppose themselves to be as one of
them, they then shall learn, that not a feather
of their wing, a hair of their head, falls to the
ground without his knowledge, but being
men, they are better then many Sparrows.

Let not thy Age, Poverty, Family, question
his Providence, for, but for that, how oft hadst
thou been choaked in thy Drink, stifled in
thy Cradle, Darkned in thy Eye, overlaid by
thy Nurse, bruised in thy slips, dismembred
in thy Quarrels, deformed in thy birth,
and damned in thy sin? which put toge-
ther, Gods filling anothers house with good
things, argueth noe his slighting of thines
Nay, bark thy great and immoderat desire to
have such Trash, possibly keeps them from

Psal. 22. thee:
9.

thy Nurse, bruised in thy slips, dismembred
in thy Quarrels, deformed in thy birth,
and damned in thy sin? which put toge-
ther, Gods filling anothers house with good
things, argueth noe his slighting of thines
Nay, bark thy great and immoderat desire to
have such Trash, possibly keeps them from

thee: Study therefore Providence, and seek
the Kingdom of Heavens righteousness, and
 these things, may be, will be cast towards thee;
 and if not, be regardless of it, they may be
 but burthensome, and be content if thou hast
 thy food, though not dainties, and thy raiment,
 though not gaudy Apparel, with a Selab, for
 a poor soul with a morsel of bread, shall
 assoon arrive at Heaven, though bare-foot, as
 he who feasts with Belshazzer, or rides in his
 Chariot with the Eunuch.

*Matt. 6.
33.*

*1. Tim.
6. 8.*

*Acts 8.
28.*

3. *Defect of Christian Unity, and oneness, let us learn Amity.* Where strife and debate are
 intimates, prayer and supplication will not
 lodge; And it is to be feared in this divided
 Age, that not only the horrid clamours of our
 Tavern-quarrels, but our pretended religious
 cursings, our inward sinful heart-turnings, our
 zealous promoting of selfish opinions, hath not
 only stocked the root of true holiness, that it
 cannot grow in some, but hath grub'd it up in
 others, and laid it above ground, withering,
 being scorched with the suffocating heat of in-
 testine [supposed heavenly] yet really hellish
 broils.

*1 Tim. 3.
16.*

*Amos, 6.
6.*

Inspight of that Gospel-rule of *Amity*, we *Mmib. 5*
 can curse, backbite, accuse those that are of *44*
 not only the same Countrey, but of the same
 Faith with our selves, believing in the Lord
 Jesus, that they may be saved from *bell* which *48:16*
 is below, yet this is not a guard sufficient, to *31*
 blunt the edge of those deadly arrows, even
 bitter words, which from the bent bow of
 studied malice, and the most exact aim of
 time,

Pater Noster,

time, probability, and place, is from the arm of prejudice, caused to flee to the very whit, to the very heart, of them whom contrary to the character of a good man, they love to malign.

Psal. 53. Because they cannot have the Kingdom of God come according to their vitiated platforms, prays not for its advance at all, and because of that will pray for their daily bread, that they may live to revenge conceited faults, purposing never to forgive, groaning under a surmised evil, so heavily, that God hath not, nor shall not have, any glory by its sending, in regard they suffer not patiently, nor soberly, because they walk not charitably, as the Primitive Christians did, when they had really Heathens to be their persecutors; at which time, *pro omni statu*, they prayed for all men.

Caus. Ho-
ly Court
Pas. Sec.
13
Heb. 13.1
S. Max.
Hom. de
Sandt. I.
1 Cor. 13
3

How much better *Raimundus*, who dwelt so much about, and delighted so much in love, that he answered all questions by it, as whence he came? from love, Whither he was going? to love, &c. O! let us desire that brotherly love might begin, and next study that it might continue, I may say with one, *Iam sepe dixi fratres, & frequentius dicere debeo*, I have often said, and must other attest, let none defraud, let none deceive himself; he who hateth any one man in this world, let him do for God what he pleaseth, all is in vain: For gave his body to be burned, it should profit him nothing if he wanted charity; without which, neither Alms nor Prayer doth avail: For in Prayer,

Our Father.

33

Prayer, we must observe the pattern in the Mount, and say, not *my*, but, *Our Father which art in Heaven*; which, as the rule of all Prayer, is next to be enstated in your meditations.

S E C T. V.

The Precept being to pray after this manner, we must eye our copy, and he hath no eyes that seeth not, or covers them, that perceiveth not by this rule, that we are to pray pertinently, modestly, briefly, and Heavenly.

1. Pertinently for matter. Observe this Prayer, and there is not only no superfluous word, but each syllable beautifies, and every Petition depends upon another. First, we ask for our Fathers glory, in *Hallowed be thy Name*, and then for our own salvation, in *Thy Kingdom come*; which shall come to our comfort, when *we do bis will on earth, as it is in heaven*, which we shall have strength to do, when we have *our daily bread*; and having been refreshed thereby, there is a necessity of praying against sin past, in *Forgive us our trespasses*; and in regard the vessels of uncleannesses will, or may fill, as soon as any other, it is expedient to pray against sin to come, in *Lead us not into temptation*, which may avail much to deliver us from much evil; and all this is a reasonable service, because it is the Father we pray unto, whose prerogative is, the *Kingdom that should come*, and the power by which

C

we

Pater Noster,

we must expect it, shall come for our delivery; and therefore the glory should be his, for applying all these things unto us.

Mic. 6. 8 Thus hath he shewed thee, O man, what is good; nothing lawful, nothing needful, nothing honourable, is here omitted. More then these we should not ask, and less then these we ought not to ask, being to pray after this manner.

2. *Modestly for expression.* The word, *Father*, the phrase, *Kingdom*, have couched in them great mysteries; the small expression, *bread*, comprehends many different things, according to the supplicants place, station, and calling; With a Souldier, it will signify victory; with a Traveller, safety; with the weary, rest; with the feeble, strength; with a King, Majesty; with a Counsellour, wisdom; with the fruitful, it will signify good children; and with the barren, it imports a fruitful womb.

Luke 21. 34 Study then the meaning of the words first, and the application of them unto thy case next; and in the enlargements of thy soul, let thy words be always modest and moderat, leavin asking abundance, thou be overcharged with surfeiting and drunkenness: Neither limit the Holy One of Israel, by asking thus much, or thus much, now and then, but be content with the portion given, and satisfied with the quantity and quality thereof.

Mat. 6. 6 3. *Briefly for time.* Our Saviour in this form adviseth against two faults, espied in the prayers of some, viz., *Hypocrisie* and *Verbosity*; and

Our Father.

35

and had *Solomon* been in our dayes, and had heard the tedious length, unto which some *Zelotes* had drawn their impertinent *Prayers*, and the vain repetitions with which they were filled, with the vain bablings to which they were to a nauseating length extended; to pass their other scandalous behaviour, he had enlarged himself upon that advice, *Let thy words Eccl. 5
be few*, the obeying of which may prevent those heartless digressions, wilde and idle discourses, of such pretended extempore petitioners, who were forced through emptiness, to go backward and forward, like Hounds at a loss, and being word-bound, knew not how to make an end: Be not therefore as that babler *Bartus*, non-sensically reiterating the same words again, and again, unto whose practice, in probability, the Holy Ghost hath an excellent allusion, discharging vain repetitions, or more wording then matter requireth, and therefore dischargeth an imitation of him in his loquacity.

M. Bart.
πλογνοι.
in Trap.
in Mat. 6

7.

Not but that the zealous may (his heart not staggering or recouling) mount further, that is, nearer Heaven, by extending his prayers, the length of a winters night, or Summers day, as *David* or *Christ* did: But the distinction betwixt privat, and publick Prayer, may inform the intelligent, that this rule is necessary, in requiring short, and full petitions, before others, but with themselves they may use long, yet ought to offer still hearty, fervent, and pertinent supplications. For when words perturb the spirit of man, it is

C 2

more

Pater Noster,

Lyra in more than time to break off; Sed doles anti-
loc. mo, &c. the groanings of the soul making the
Chrys. more vehement cry, as did the heart of Mo-
Hom. 19 ses, the lips of Hannah, the blood of Abel.
in Mat.

4. Heavenly-mindedness all along: From the Dan to the Beer-sheba of this Prayer, there is nothing minded but Heaven, from Our Fa-
ther, to its Amen, there is nothing as earthly suggested; Our daily bread not being asked, but as it relates to the doing of his will, the coming of his Kingdom, the hallowing of his Name, of his Name on earth, as it is in Hea-
ven: we begin at Heaven, and end at glory, by our Amen.

Among other fond reformations aimed at in this Age, rich Amen was reduced to a beg-
gerly So be it, when yet there was as great difference betwixt them, as between the gar-
ments of Tamar the harlot, whom Judah de-
filed, and the Virgin-like apparel of Tamar

Gen. 38 14 the Princess, whom Ammon ravished: It is the only Hebrew word in this Prayer, and not interpreted by our Saviour, nor the Evangelist; nec Græcus interpres, neither durst the

Aug. in Johan. Latine nor Greek Interpreters translate it, lest tract. 41 it should be contemned by being made naked,

since no Language can express its full sense, whereof almost all Nations, as they say Jesus Christ, though Originally Greek and Hebrew, sayes Amen, as sufficiently understood.

Is is an oath, that what you pray for is your hearts desire; it is a wish, that what you pray for may be your portion; it is your afflent, that what you hear prayed for, is your judg-
ment:

Our Father.

37

ment : and therefore in *Amen*, we wish, swear,
believe, that the Prayer for forgiving sins, of
deliverance from evil, of giving daily bread, is
from the power and goodness of your Father,
and that the Kingdom of his glory and grace
is to be advanced by the same power ; and
when by it, you are brought to do his will,
you resolve to ballow his Name in the first, and
give him the glory in all for ever, through Christ,
who is the Amen; and therefore when you pray, ^{Rev. 3}
mind Heaven with Moses, let all the people ¹⁴
with you say, *Amen*. And I say, *To God only* ^{Rom. 16}
wise be glory through Jesus Christ, for ever. ¹⁷
Amen.

*After this manner therefore pray ye, Our Fa-
ther which art in Heaven, &c.*

Having viewed at a distance the out-
works and general form of Prayer, it is
now seasonable, to enter in and behold the spe-
cial rule of Prayer, and the several parts of
that called the *Lords Prayer*; unto which the
unseasonable, and cloudy weather, that may be
both felt, and seen in the Firmament of our
Church, urgeth our meditation, having vi-
sibly, as once in Egypt, in it showres of hail, ^{Exod. 9}
and fire mingled with the hail; hence pru-²⁴
dentially we are enforced both to make more
haste to it, and tarry longer in it.

It is called the *Lords Prayer*, because by our
Lord composed, in this expression, *After this Mar. 6.9*

Q 3

manner

Pater Noster,

Psal. 90.

manner pray ye, and by him also imposed, in this Precept, when ye pray, say, Our Father, &c. and to difference it from the Prayers of other holy men, as of Moses, David, Asaph, Heman, from which it is as really diversifi'd, as a week day from the Sabbath; for though the Spirit of God made both, yet the Holy Ghost hath eminently sanctified, and commanded us in Prayer to remember it, in this Mandat, When ye pray, say, Our Father, &c.

Tert. de oratione We have by our Saviour a living and new way, a new Command; it was thought also by his inscrutable wisdom fit to give us a new Prayer, as new Wine, for our new Bottles, *Pray after this manner.*

As the Temple of old, so this Gospel-structure consists of three parts, 1. a porch, or gate, which may be called Beautiful, in the words of the Preface, *Our Father which art in Heaven.* 2. A holy place, consisting of the several Petitions in the Body of the Prayer, as *Hallowed be thy Name : Thy Kingdom come, &c.* In which the lights of the Lamps lead us orderly from one Petition to another, from wherein his Kingdom is concerned, to that in which our obeying the Laws of that Kingdom is related in, *Thy will be done,* by which we see the Table of the Shew- (our necessary)

Lev. 5.12 bread; whence we go forward to the brazen Altar, whereon we lay our sin-offering, in *Forgive us our debts, &c.* and having sanctified our

King. 8.10 selves, as Priests, we ascend to the third Part, the Holy of Holies, *For thine is the Kingdom, the power, and the glory, for ever;* at the end of which, or rather the head, we have the glory

Our Father.

39

glory of the Lord in a cloud, in this word, *Amen*, filling it self and the whole house with the light thereof.

Of the Preface then, next of the Petitions, and lastly of the Conclusion, let us treat.

CHAP. I.

Our Father which art in Heaven.

IN these words we have goodness, *Our Father*; next greatness, *which art in Heaven*: They are the head of the Christians Prayer, and like that of the Spouse, it is as the most fine Gold, and weighs thus much, ^{Cant. 5} ₁₁ that we should be so circumspect in our walking, and living upon earth, as to be accounted worthy to possess our Parents Inheritance in Heaven, unto whom we pray; whence ariseth those duties, of lifting up of the heart, Aug. Hom. 42 of the voice, of the soul, of the eyes unto God.

They have also in them the Person we pray unto, *Father*; the relation we pray under, *Our Father*; the place we pray unto, *which art in Heaven*, all ushering-in the several Petitions. Our Saviour, *more boni Oratoris*, Hug. as an Orator here, patterns, and becomes a Patron unto goodly Prefaces, whereby our Pe- Card. in Text, titions are proposed with greater gracefulness, and sweetness; and what shall more readily procure

Pater Noster,

procure affection, than Praise, and Praise is placed upon the Porch of this Prayer, in that our Lord will have us begin to beg no other Aug. Ser. in Moore wayes, then by calling the great God our Fa- Dei.lib.2 ther, insinuating praise, and love; which rule had the Gadarens oberved, they had not so prophanelly besought Christ his Son, to have departed from their coasts.

To have our Prayers quadrat and conform to this holy Preface, We shall discover, 1. What lyeth couched under this Name, *Father*, 2. What reasons might induce our Saviour to give him that Name, 3. The special excellencies, by which most eminently he merits that Name.

Chry. Ser. 67. In beholding the first, both thee, and I, Reader, are to behold, *What astonisheth Angels*, *What makes the Heavens to wonder*, and the Earth to tremble, which flesh cannot express: *And I said*, *A great Preacher dare not utter*, yet dare not be silent. The Lord grant that I may speak, and you may hear this great thing [viz.] Gods giving himself to the Earth, and we our selves to Heaven. Both which is granted to be done, in these words, *Our Father which art in Heaven.*

Our Father, &c.

Judg. 13. 18. **T**His Name *Father*, is as the Angels name, Secret and wonderful, yet, with Moses, we shall view its back-parts. And first of all, we may perceive the whole Trinity in nature: For,

Our Father.

41

For, the Lord God is a Father, God the Son is *a Father*, God the holy Ghost is a Father; Or, without error, we may understand the first *Isa. 9.6* *Deut. 32.6*. person of the Deity, in order sometime called *Job. 3.5* the Father of Rain, of Jesus Christ, and again, the Father of Grace, the first having in it some *Aquin. sum. I. Q.32.A.3* vestigia of his power, the second being the express image of his person, the third, the similitude of his nature and holiness: And to him we may cry, as to the first person, with *Psa. 57.1* David, Be merciful unto me, O God, be merciful unto me; and also in the same phrase, Father: We may call to the second person, with *Act. 7.59* Stephen, Lord Jesus, receive my spirit: For, both is here understood, and Prayer ought jointly to be put up to them as they are one, and severally to all the Persons as they are three, provided that in naming of one, as here, we exclude not the Son, nor Spirit, as Stephen, nor the Spirit, nor the Father, though the Son be solely invoked.

It was the Trinity that said, Let us make man, and from the Trinity did sin cause man to fall, and by Prayer to the Trinity must man be remitted of his sin, delivered from evil, and instructed to avoid temptation.

It is given as a rule, that where the Word, *Bart. ex. pos. of* Father, is simply used, without any other word of restricting it to any of the other Persons, (as L. P. here there is none) the whole Deity is thereby signified (ex. gr.) *The fowls of the Air sow Matt. 6.26* not, yet your heavenly father feedeth them: In Father, all the Trinity is understood, but in these words, *The Father loveth the Son, the Job. 3.35* second

Pater Noster,

second Person is distinctly spoken of, and distinguished from the first, as also, the first from the second.

But, to reach the depth of the word, *Father*, in this profound sense, were to puzzle our souls with inscrutable Mysteries, and with *Simonides*, to drench our brains in unprofitable Cicer. de questions: For he, being asked by *Hiero*, the nat. Deo. King, what God was, desired one days liberty, lib. I to answer the question, but that being too short, he demanded two, but these not being sufficient, he intreated for four, in regard, the more he pondered, his soul was the more darkned, touching the nature of a Deity: neither do we read that ever he answered the question, though eight days was allowed him, his head questionless being filled with doubts, and nice-ties, studying the solution. We shall therefore, taking a prospect of this word, of this cloud, *Father*, from its darkest side, as it relates to Prayer, and then we may see clearly favour on Gods part, and duty upon ours: The favour is to be seen in Priviledges, Justification, and in our Adoption.

1. *Our Christian-priviledges above the Jew.*
 Many and losty were the Titles and Names, by which God made himself known under the Law, as, the Lord God of gods, the God of A-Josh. 22. braham, and the Almighty God; but it is Our 22 Father, *quia noster esse cepit*, he now becoming our God, having left off to be theirs; His Gen. 17. I Cyp. de Name to them was, I AM, denoting Eternat. Dom. S. 8 immutability to be in himself: But Our Father, shews plainly our interest in him, and his to us, he is not now under the Gospel, called

Our Father.

43

called the God of Abraham at a distance ; but having spoken to us by his Son, to keep us with him for ever, sweetens our service, under the notion of fatherly attendance , the other having rebelled against him. They indeed while with him , had much of his praise , but to which of them at any time said he , *When ye pray, say, Our Father.* They prayed indeed but in comparison of us, they did it as servants, we doing it as sons , having received that spirit of Adoption , whereby we cry, *Abba,* Father. But of this afterward.

2. *Our Justification, by the blood of Christ.* Our sins made us lose our interest we had in him, by our wandering, as the lost sheep ; and by our lavishing, as the Prodigal, we became like our old father the Devil , and by consequence were afar off, but now made nigh, by the blood of Christ , who made our peace ; animating us with confidence , to pray After this manner, having by faith received the power to become the Sons of God : For, nec peccator, neither can a sinful people , or a sinful man be attoned, or made a son, or sons, except there be preceed a remission of sin, which is accompanied by the gift of Son-ship : For, whosoever committeth sin, is the servant of sin ; and he who would receive the kiss of the Father, must return and confess with the Publicane, and he shall not only have bread enough, but his sin shall be forgiven him.

3 *Our Adoption, by the regeneration of the Spirit.* Regeneration implyes a two-fold birth : First, we are born children of wrath, and

Pater Noster,

and so are children of the Devil, yet not by nature, but imitation, because *the lusts of that father we will do*, by which we have no plea to Heaven. And unless, as regenerated, a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God.

Job. 3. 5. He comprehends all Ages, Sexes, and conditions, Cajet. in loc:

Marth. 28. 19. and except he be born again, shews a new Father, and a new nature. Of water, understand,

that Baptism is an entry into a new life, which is administred, in the Name of the Father, upon our bodies; denoting, that even our flesh is capable of Heavens glory; and of the Spirit, this is that, wherein all blessedness consists; for, as the Spirit of man must be prop'd, or buttress'd by the Spirit of God, or it can never be elevated so, as to enter the Kingdom of God: so must the Spirit of God uphold

Rom. 8. 16. the faith of the believer, by bearing witness to it of the souls being born of God, or then we cannot call after this manner, without mocking our Father which is in Heaven.

A Father he is, in respect of Christ, and because of him, he is a Father, in respect of us, like our elder Brother, and elder brethren:

Psal. 2. 7. Let us seek after the things of Heaven, that it may be known we pray by the spirit of Adoption, having re-purchased the title of Sons;

Gal. 4. 6. Acknowledging, by Father, an absolution of offences, a freedom from judgement, Justification, Sanctification, and the Adoption of Sons, a fellowship with Christ, the gifts of the Spirit, an inheritance incorruptible, that fadeth not away, eternal in the Heavens.

Chrys. hom. 20. Whereby

in Marth.

Our Father.

45

Whereby it may be attested of our Father, what a dying man said of the Epistles and Gospels, when desired by some to deliver a rule for the right ordering of their lives, held up in ^{Byerl. prom.} ^{Moral.} ^{in Fest.} them with an *ecce omnia huc*, here are ^{all St. Joan.} things necessary for attaining of a good and blessed life : he meant, they living after the rules there taught ; so shall it be with us , if we practise according to the form prescribed ^{Gal.6.16} here. For this Preface holdeth out also duty on our part, and we learn by it to pray with confidence, awfulness, and plainness.

1. *With confidence, but not with presumption.* God hath come low to embrace us , as sons , he hath given us freedom to touch his Scepter , yet ought not man to be saucy for the one, nor play as a child with the other : Let not the pride of thy countenance keep thee, ^{Psal.10} O man, from God, that is , from calling upon him, because he is thy Father ; nor permit the sin of thy soul to persuade thee to run from him, because he is in Heaven. *Do this and live, come boldly to the Throne of grace,* ^{eb.} that you may obtain mercy : It is a Throne, ¹⁶ therefore denotes Majesty; to stop presumption, with the Pharisee go not too high, blunt not out thy desire, without some Religious ^{Luk.18} ¹¹ Preface, *After this manner, as Daniel, O Lord,* ^{Dan.9.4} the great and dreadful God : and remember that proud beggars may go hungry away, whereas the humble and meek may get succour; for it is a Throne of grace, affirming mercy: and there is an Art in begging, and a reward for that Art, as the Publicane will shew you. ^{Luk.18} ¹³

2. *With*

2. With awfulness, but not with distraction.

Mal. 1.5 Is he a Father? he will be honoured; Is he a Master? he will be feared: now he is both, and to both our behaviour must conform; he speaks not love expressly in the Prophet, but of fear, and honour, because he was not yet become like one of us, in the Incarnation of the second Person. As Sons, we are to reverence and honour him, which we do not but when we love, which shuts out amazement and terror, as a slave, because as Sons, we serve for love, and waits in love, for the time of possessing the Inheritance. For even the visions of mercy and beauty, did put Jacob to a flight, yet made him not forget his Pillar, his Oyl, his Vow, nor his Liberality.

Gen. 28

17

If therefore you call on the Father, after this manner do it, (viz.) passing the time of your sojourning here in fear. For these two words, Our Father, as they are sensed by our Royal Interpreter, are inserted, to put us in mind that we are but dust and ashes, learning thereby to have our reverence mixed with a sweet confidence in his love, God being both a kind Father, and a great King, will not have these divorced; what he hath joyned together, and what the great Emperour Sigismund would never have separated; for being questioned, whether it was better for a King, to be loved, or feared; as angry at the division, replied, God will be both feared and loved, and so must Kings. God is optimus, we know, and therefore to be loved; but as the best, so he is maximus, the greatest, the King of Kings, the

King

James

Med. 89

L. P. 1

Byerl. p. 11

sup. Fest

B. Mar-

tyr. 3

St. J. 1.1

Our Father.

47

the Lord of Lords. Hence God shall bless us, and all the ends of the earth shall fear him. Psal. 67

3. With plainness, yet with meditation. How lostly could our Saviour have composed this Prayer? and with what sublimity of stile could he have expressed the Deity; yet as himself was swaddled in clouts, and his Type Moses wrapped in flaggs, so shrowds he the glorious Trinity under the low Canopy of this tearm, Father, and we must pray after this manner; For the want of meditation makes our devotion flatulent and windy: by empty words, or unseemly Barne-like expressions, plain praying may become uncivil prattling.

It is true, there ought to be more Religion in our Prayer, then Eloquence, yet this palliates not the absurdities of them, whose petitions are arrayed in nastiness, and withal making empty, frothy repetitions, from which, let me tell you again, our Saviour dehorts, by this form, from one Battus, as the word imports, *Poeta quodam*: a certain empty Poet inculcating tediously, through ignorance, on the same verse, as

Battus.
yours.
Eras.
Ada.
Chil. 2
Cent. I

Montibus inquit erant, & erant in montibus illis.

That is,

Hills were in that Land, and in that Land were Hills; from which some determineth Battus to be a stammerer, and necessitat to utter the same words over, through impediment of speech, as well as ignorance of mind, before his sentence could be perfected; which

Annot. in
Novum
Test. ex
Criticis
London-
ens. no

Pater Noster,

no wayes excuseth such, who are impeded in their elocution, by a wilfull, and knowing re-jection of the proper means of laudable ut-
 terance; which is study and meditation. Strive therefore against vain repetitions in Prayer,
 Mat. 6.7 Hos. 14.2 by *communing with your own heart, and taking with you words.* If volubility of expression be denied, or variety of sentences not promptly minted.

The Roman Orator himself, may see the Rules of his own Art sanctified by our Savi-
 our, in the composition of this Prayer: And a greater then Cicero, the Preacher of Jerusa-
 lem, because he was wise, sought to find out ac-
 Cicer. de Orat. ad Gru. Eccl. 12 ceptable words, and spake gracefully; so Christ
 spake graciously, yet so plainly, that never man
 Job. 7.46 spake like him; yet that plainness was so heavenly, and so purely delivered, that it will be our learning, and our wisdom, in both to imitate him, and pray after this manner.

Once more let us press this Cluster of Grapes, for its juice is sweet; Our Father, having in it yet more encouragement for us, and still discovereth something to be done by us, as mercy on his part, and love upon ours.

Luk. 15
20

i. *Mercy or compassion in his bowels, supplying our wants.* By his eyes at a distance he knows our indigence, as the Father knew the Prodigals; neither doth long absence from him, cause us to be forgotten; to persuade to which, we have not only the parable of the lost sheep, of the clocking hen; yea, the shortness of this Prayer, but a reiterated Precept, joyned with a comfortable promise, Remem-
ber

Our Father.

49

ber these, O Jacob, and Israel, for thou art my servant, I have formed thee ; thou art my servant, O Israel, thou shalt not be forgotten of me.

2. Our love unto him, opening our straits, in all, or any extremities ; whether can, doth, or ought a child, to take Sanctuary, rather than in his Fathers bosom ? Let Rome with Is-^{Isa.44.21}rael go aside to Saints, with Judah let us be Hos. 11 faithful to this rule, and adrel's to God who ^{Hos. 4.15} hath begotten us : And in sound reason, he who saith to the Virgin Mary, Pater Noster, may be suspected to have a flaw in his Pia Ma-^{Aug. 10}ter. This expression of Father, as it holds Ser. de forth love, ought to excite fervent affection, Mont. lib. 2 or then justly might we be charged with in-^{Huſh.} gratitude, unnaturalit, and idolatry ; which last, to avoid with Battalogy, and Hypocrisie, Lect. on this rule is given to the Churches. L. P.

Mercy alwayes meriting duty , his love to us in becoming our Father, craves from us as dutiful, and heavenly-born sons, imitation, de-
lectation, fellowship, and assurance of accep-
tance.

1. *Imitation of his holiness.* Is it not writ-
ten, as obedient children, be ye holy, for I am
holy ? Ergo hoc sit printum, said the Melifluous
Cicero, teaching his Orator, the first precept
I give, is this, that we study whom to imitate,
and let it be him who excells in that, the imi-
tation whereof is designed ; but shews to his Lib. 1. de
son, that this choise flows from our own will, Off.
which God in his sons, will haye to bear no
sway, but commands holiness, because he is
D holy.

Pater Noster,

holy : Urging more authoritative wayes to periwade to vertue, than that Roman exhorted implicitly his son to goodness, from the example of *Hercules*, who being young, had presented two wayes unto him , one of pleasure, which was fair, broad; &c. the other of vertue, narrow, difficult, and hard ; yet as a true son of their great *Jupiter*, their conceited god, he choosed the last : When wickedness, though painted, is seducing us to embraces, and offering the way of the sinner, let us as sons of the most High, refuse such *Syren* enchantments , and say with *David*, Depart from me, ye evil-doers, for I will keep the commandments of my God, my Father.

Psal. 115

Cyp. in
Orat.
Dom.
Plut. in
Lacon.
Inst.

Theod.
in *Psal.*
149
1 Cor. 6
18

Because of which , we ought to act as sons, that as a Father, we delighting in him, be again as children may delight in us : Lett we hear from him, in conviction, what a virtuous Laconian Lady wrot to her debauch'd son, *Aut vive rectius, either mend thy manners, or never return to Sparta* ; which may be thus applied, either live as holy, or expect never to see thy Fathers Countrey, nor enjoy his Heaven : which he knew to be necessary, who attested, that *Sanitas* was *Mater Glorie*, holiness was the Mother of true blessednes ; an argument nervous enough, to conclude our practising what is enforced by the Apostle , *Flee fornication, and be ye holy.*

2. Delectation in his presence. Where a good Father and a dutiful Child meets , the law of love may overcome lawless necessity, and cause them to do when urgent occasions do otherwise

wise

Our Father.

51

wise avocate, to continue in the society of each other, loathing, that even business should interrupt the joy of their sweet fellowship:

How did David rejoice in the Lords House, *Psal. 84.1* and Sanctuary? How amiable were they unto him? How frequent were his visits in them?

And like an ingenuous Son, how early cometh he to beg his Fathers blessing? and looketh up, *Psal. 5.3* whom if thou follow, as thy Father on earth, thy name shall be Solomon, because thou shalt *2 Sam. 13* have peace, and Jedidiah, for the Lord will *25* love thee.

3. Fellowship in our addresses. We speak with him here, not only as in the same place, but as Moses, face to face, before him. When we say, *Our Father, give us bread, forgive us 10 our sin,* faith brings his ear to our lips, his eye to behold our tears, his bowels to yearn at our cry, and all these move his power, to remove us out of danger: This Prayer being purposely taught to impress upon our hearts the thoughts of that dearness and nearness betwixt us and a merciful God, before whom, all our desires are, and from whom, our groaning is not hid, and who is said to answer, when our requests are granted, and the mercy prayed for obtained.

4. Acceptance in our returnings. Should a child knock at a neighbours door for bread, once or twice he might get satisfaction, but if oftner, might be check'd; yes, bashfulness in a Boy, would make him refuse, if frequently sent to a strangers house, for food: But with what confidence can he turn and return to his

D 2

Fathers

Greg.
Mor. lib.
S. C. 30.

Pater Noster,

Fathers Cup-board, and when hunger, or thirst, assaults him, stands not to demurr, but repairs straight home, because it is his Fathers house, *Heb. 4.16* and dwelling ? Let us therefore come boldly to the Throne of grace, that we may obtain mercy, and find grace, to help in time of need. *Et hoc Fulg. de si feceris, hoc habebis*, if thou do the one, Remis. peccat. God shall give the other, obey the precept, *lib. i.c.ii* thou shalt have the benefit ; if thou, being converted pray, thou shalt have mercy, and be happy in strengthning thy brethren.

Arrissippus presenting a Petition to *Dyonisius*, fell down, offering it at his feet, because, said he, *the Emperour hath ears in his feet* ; denoting either the liberality, or at that time, the furliness of the King, with whom indeed Authors shew, he was very bold, because of his goodness; and trying him to admiration, boasted of his Lords gifts, and favour, yet all his treasure being but finite, by his bounty was exhaustible, as was the munificent Pope *Alexander the fifth*, who was so profusely charitable, that in earnest sport, he affirmed himself, that when he was a Bishop, he was something rich, and when he was a Cardinal, he was somewhat poor, but when he became a Pope, he was an arrant Beggar : But our Fathers loaf never lessening, nor his rich store admitting of no diminution ; Exalt the Lord

Psal. 99.5 our God, and worship at his footstool, go into his *Psal. 132.7* tabernacles, and worship at his holy footstool ; *Psal. 102.19* for from heaven doth he behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death : And giveth to all men liberally when they ask of him. Our

Diog.
Laert. in
Arrist.

Tymp.
Spec.
Mag. Sig.
68

Our Father.

53

Our Father, &c.

IN the Articles of the Christian Faith, we acknowledge our believing in God the Father Almighty; and yet here in our prayers, we are directed to say, *Our Father*, without any lofty title to express his dreadful greatness. To avoid prolixity, it may be thought to proceed, from its fitness, fastness, comprehensiveness, and alluringness.

1. *Father, is a new Covenant-term, and so more fit for the Gospel.* His Name of old was, Exod. 3
the God of Abraham, Jehovah, I AM, King 6
of kings, Judge of all the earth; but unto us Exod. 6. 3
the Gospel hath brought glad tidings, not 25
bringing us to the Mount that might not be
touched, that burned with fire, unto blackness,
darkness, and tempest, and the sound of a trumpet,
and the voice of words, which voice such Heb. 12
as heard it, desired for fear of death it might not 18
be spoken unto them: But leading us unto Jesus,
the Mediator of the new Covenant, and he giving us a new Commandment, a new Covenant, a new way, a new Sabbath, it was fit
under these new dispensations, that God should take to himself a new Name; for, saith one, *Nusquam invenitur, &c.* Many Laws and Ordinances had the Jews, but never this Commandment simply to call him, *Our Father.*

It is true, he was their Father, and complained of their undutifulness, under that relation; yet it is as true again, that it mainly eyed their being made by him, or created of

Barrad.
in Orat.
Dom.

Deut. 32
6

Estius in
Text.

D 3

him,

Pater Noster,

*Isai. 63
¶ 6*

him, which is common to them, with beasts and devils : And though they prayed to him in the style, *Father*, yet it is added, *O Lord, thou art our Father*; and therefore as this Name was not *proرسus ignotum*, altogether unknown to them; so it is evident, that they had it not in that plain, full, and comfortable sense wherein we dare, and ought to understand it : The Temple wall being broken, and its veil rent, each man ought, and may call him Father, not only from their Fathers, but because of his Spirit in themselves, and not as theirs alone, but of all others, whether Jew or Gentile, bond or free, the name, Father, not being only *longe natiور*, better, but, *notissima*, best of all known, and speaks to us Christians most fitly, *Love, Hope and Honour*, more abundantly.

Dan. 9. 4 1. More love and affection to us. Of old, it was the *Lord of Hosts*, the great and the dreadful God, but now, Father,ounding grace and kindness, God in these things having provided

Eccles. in Orat. Dom. better for us. The Temple had much smoke, Moses had a veil, but here it is not spoken to us in parables.

Cant. 1. 4 The King (saith the Christian Church) hath brought me into his chambers :

Pardon, if I say, so great is his love, to us, and you, that the Jews and their Priests, were but Drovers, and Butchers, in respect of us ; their Temple but Shambles in respect of our Church ; they serving as it were below stairs, when compared to us and our Congregations, in the higher rooms.

2. More hope for us. The people of old did ordinarily

Our Father.

55

ordinarily draw near God, by virtue of their Covenant-relation, with confidence, yet to Heb. 7.19 us there was a better hope brought in, by which Hug. we draw nigh to God, that is, a better Law, by Card. which its observers hopes for a better inheritance than an earthly Canaan, which both makes us draw near to God, and by the same Jam. 4.8 hope God draws nigh to us.

Bias, being questioned, what was sweetest to men? replied, hope: And the knowing Christian will with Job keep his soul alive, while other comforts are fledg'd and gone, with this, that his Father is in Heaven, his Redeemer Job 19 liveth there. 25

The Romanes conjectured good or ill success from the very Preface, which ushered in Spectris the debates of their publick affairs, which ub. 2. 95 made *Severus Augustus*, speaking to his Army, resolve upon a fortunat Proem; yet fortune prompted him to a sad prologue, *Heliogabulus the Emperour being killed*, &c. which was interpreted an ill Omen, predicting his own slaughter, which Fate verified, he being afterward murthered by his own Army.

But in this Prayer we have a sure ground for determining the enjoyment of future good, whether spiritual, for attaining glory, in the approach of his Kingdom, or temporal, for procuring our food, by daily bread, from the very entry of this form, commanding us to say, Father, which is, what one faith all Gospel-precepts are, nothing less then laying the foundation of our hope; a Pillar for the strengthening of our faith; meat for the nourishment of our heart;

Cyp. in
Orat.

X

Dom.

Pater Noster,

heart ; a guide to direct us in journey ; a garnison wherein we are secure , untill we receive eternal glory .

3. More honour given to God by us. This old name, Jebovah, shews how he enjoys himself ; but, Father, demonstrates, he hath begotten us , which should draw the more respect, by how much our Redemption is more honourable then our Creation ; the first of

*1 Pet. 1.
12*

Job 38.7

*Isai. 45.
12*

*Luke 15.
12*

which makes the Angels more curious ; and prying , they desiring to look into , to the depth of it, the rise, the cause of it : for though they rejoiced at the world , because of its beauty, yet they wondred that in the world there should be a Mercy-seat, so great is the mystery : As his redeemed sons we have a precept to command him , concerning the work of his hands ; and therefore the more he is to be reverenc'd for his large proffer, and we engaged to stand the more in awe, because of his gracious condescendency .

2. This term, Father, is a fastning, and a more binding style, and so suits best with grace.

The elder Brother did keep at home, and served, because he was a Son, and the younger, after a prodigal wasting of his portion, returned, because he had a Father. Our Lord directs us to use this word, as every way tying us to obliged duty, to keep at home, when in his favour, and to return home, to prevent his anger : It binds us in respect of Christ, of Obedience, Chastisement, Resignment.

*1 Job. 12.
& 18*

1. In respect of Christ our Brother. He is only the natural and eternal Son of God, by whom

Our Father.

57

whom we have only power to be called Gods Sons; and in that regard it is necessary to cleave to him more fast, as Ruth to Naomi; Ruth.1 for death there could and did make a separation, but if we would be happy, we must die ¹⁷ 1 Thes. 4 in Christ, and afterward rise with him. ¹⁶

This made the Church call, *Make haste, my beloved, and be like a Roe, or a young Hart,* ¹⁴ Cantic. 8 upon the mountains of spices, so called, from Aquin. the hight of devotion, and the fragrancy of Lect. 2. in loc. works and conversation, that by both I may be carried unto thee (meaning Christ) and by thee, to the Heavens, which are mountains, because of their highnes, and mountains of spices, because of their sweetnes, Jesus fitting as Mediator, praying for us, as oft as he Alsted hears us pray, *Our Father,* knowing his merits Theol. must be our shield and buckler, until we be Cat. S. 3. c. 15 past Gun-shot.

2. In respect of obedience in our whole nature. The all-wise God took this course to keep his people from apostacy, and commanded them to say, *My Father,* and they again doubted not to come after backsliding, because he was the Lord their God; whence floweth the precepts of imitation, that as obedient children, we do not fashion our selves according to former lusts, but in speech, eyes, in heart, to be perfect, as he is perfect, that is, in sanctity, mercy, and pity, having a double of the Law, an exact copy of his will, written in our hearts, for facilitating our studies.

3. In respect of chastisement for our misdemeanour. Some dogs when beat, and servants when

1 Per. 1

14

Matth. 5

48

Bucan. ut

supra.

Pater Noster,

when reproved, will run from their Masters, and howl; but an ingenuous child when corrected, will draw towards his Father, and cry. It was prettily said of a little one, when chastised, Mother, kills me, and whip me again; yet possibly the same infant would have struggled, and have sought, if but frowned upon by a stranger: To roar against, or complain of God, holds forth no sign of son-ship, since correction is a character, and consequent thereto, and therefore to be patiently undergone.

Heb. 12. 8 Even earthly parents, chastising it may be out of spleen, passion, for their pleasure will be endured by their children, or at least much of it, since they are also flesh, and not to be provoked, how much more ought that Father to be tolerat. whose commands in his Prophets, Law, and in his Gospel, command what is just, holy, and good, never smiting for transgressing thereof, but for our profit, that we might be partaker of his holiness, and glory, which should never be inherited, were we left to our wantonness, wickedness or folly.

Rom. 7. 12 This last made the covetous Emperour *Mauricius*, endure the beholding and slaughter of his Queen, and five sons, by that Rebel, and *C. 16* Usurper *Phocas*, himself also after them to be likewise murdered, with a *Justus es Domine, Righteous art thou, O Lord, and upright are thy Judgments*; submitting himself unto, and patiently bearing, the severity of that sad and sharp providence.

Psal. 119. 337 This Argument may be yet sharpened, at the Philistines forge, so so necessary is it sometimes

Our Father.

59

times to be brought under the smart of perplexing dispensations, that Zeno, being question-
ed by one of his pupils, why he never corrected Lycos.
him; smartly replied, *Quia non credo*, be- Apoph.
cause I do not believe: insinuating, their
want of any hope, or sign of goodgels in him,
created his impunity: And if you eye God,
he hath reason to fear his Son-ship, and con- de cor-
clude bastardy, who is exempted from, or
doth not patiently endure the Cross.

4. In respect of resignation to the will of the Creator; Children leave the nature, kind, proportion, colour of food, dyer, and apparel, to their parents, and eat the portion that is carved for them, with content and thanks: And though perverseness in babies, should cause them walk cross to this rule, yet let us take out of the Lords hands, the presented morsel, of whatsoever kind: Knowing, that like an indulgent parent, if we receive this or that contentedly from him, he may give us choice, and liking in all other matters, and study, like a father to please us, being obedient, in cloaths, or money. He that peruseth *Solomons Dream*, with the Response thereof, may understand the meaning of this rule.

Christ prayed to his Father for deliverance from the bitter Cup, and though S. Matthew shews he drank it, yet S. Paul relates, he was heard in what he asked, but how? he submitted to his Fathers will, and Angels comforted and strengthned him so, against fear, that with a daring

Matthew
26. 39

Heb. 5. 7

Pater Noster,

a daring Majesty', he faced those murtherers,
Job. 18. with an, I am he.

Behold, the Handmaid of the Lord, said Mary,
Luk. 1.38 Be it unto me according to thy word. Let us
 be ready for service, and we shall be crowned
 with the reward : In all things , let it be ac-
 cording to his Will, with us , and it shall be
 his will, to do great things for us, and as *Ho-*
ly is his Name , so holy and just are all his
 purposes , and then are we holy when we
 know it.

4. *Father is a more comprehensive stile, and so fitter for our weakness.* As every word in
 this Prayer hath an ample sense, and each Pe-
 tition of an enlarged nature, so this word,
Father, though short in Letters, yet, of so
 huge bulk in sense, as would puzzle Angels to
 expound. When we pray for daily bread ,
 we also intreat an easy bed, good rest, for
 wholesome meat at home , and kind friends
 without, a fair way when we travel, for a good
 horse when we ride, sound Ship when we sail,
 and for seemly cloaths when we visit our ac-
 quaintance ; so that the word, *bread*, is of a
 copious nature , and this word, *Father*, not
 short of it in signification , comprehending
 Creation, Regeneration, Preservation, Dis-
 crimination.

1. *Our Creation.* Each son of man, is a *son*
Luk. 3. 38. of Adam , who was the *son of God* ; so that our
 radical being was from him, and stamped at
 first, by the hand of his power , being Earth,
 with Life, Reason, and Religion; which not
 only as brethren, binds us in affection to one
 another,

Our Father.

61

another, but as children units our tongues to express this word, *Pater, Father*, all of us being created by him. Mat. 2.10

I have somewhere read that in a strait, *Lady Elizabeth*, afterward Queen of England, cried, *Lord look upon the wounds of thy bands, and be merciful to the works of thy own hands.*

2. Our Regeneration. Christ having taught us now under the fall, to call, *Our Father*, minds us, not only, that he did make, but hath also re-made us. At first indeed, in *Adam*, we had great possessions, and our service altogether praise, but by his not paying, the contracted fore-quit-rent of exact obedience, foresigned his priviledges, and we as heirs of his body, lost our inheritance, and being, *filii diaboli*, sons of the devil, we are born again, and become a-new *filii Dei*; In evidence whereof, the eternal Son of the same Father, teacheth us confidently in Prayer, to call his Father and God, *our God and Father*. Job. 8.44 Job. 20.27

Jesus, the Mediator of the new Covenant; having procured peace in Heaven, for a re-admission into our heavenly Paradise, hath given us power to become the sons of God, in our consciences, and by the testimony of the Spirit; knowing, he came from the bosom of the Father, shewing the good Fathers good pleasure, of our addressing our selves to him, though we have back-slidden, with love, confidence, and joy, in our Father, *Thy Kingdom come, &c.*

This to the reprobate cannot be affirmed, Rom. 8.13
God is

Bart. exp. of the L. P. Gen. 4.20

God in this last sense, being no more his Father, or they his children, spiritually, than David the Son of Goliath, when he sought against him; or Pipes and Organs, the off-spring of Jubal, because he made them.

Psal. 34. 20

Exod. 33. 15.

Ag. 17. 28

3. Our preservation. We can speak, and call for help, hope, look and rejoice in the very expectation of our Fathers succour; yea, benefactors are called Fathers, and where there is a personal agreement to perform all offices of love, the recipient from respect, may use the appellation, Father: He gave us milk, and life, and cloaths, appointed for us the weeks of the harvest, numbreth our hairs, preserveth our bones: Its true, his Angels have charge over us, yet as a Father, he hath his eyes upon us (though those Angels, as servants, have a command to lead us) for our greater security; Our good things he giveth us, as his glory and kingdom, evil things he puts far from us, as, our necessities, and debts; all desirable things he hath promised us, and we believe him, because, the Kingdom, and Power, and Glory is his, of all which, we are to have a share, being his off-spring.

Weems
Scrip.
Exer.
Exercit.
192

4. Our Discrimination. It is a compellation, differencing us from Heathens, who know not God, the Father; from Jews and Turks, who believe not in the Son, and from all who fight against him as an enemy. Tremell, that famous Jew, and Translator of the Syriack-Bible, being at his death asked, concerning his faith, answered, *Vivat Christus, et periret Barrabas, Let Christ live, and Barrabas die.*

Our Father.

63

be crucified : Distinguishing himself by this, from his blood-thirsty fore-Fathers, and numbering himself among those, whose confidence was in Jesus, which, *Our Father* also doth, by adopting us only in his Son.

4. *Father is a more alluring stile, and so, more conformable to prayer.* In our Petitions, we are to exercise the Graces of Hope, Faith, and Charity, unto which this title brings in singular supports on Gods part, upon mans account.

1. *On Gods part.* For we in Prayer can lay hold upon his affection : Though we be as grasshoppers, and unworthy to be admitted to glory, yet *worthy is the Lamb*, his Son, our ^{2 Sam. 15} Saviour, who hath procured it for us, in whom his providence faith of us, to all his creatures, what David said of *Absalom*, to all his Commanders, *Deal gently with the young man*, with the old man, with the sick person, and tender infant, *for my sake*. though the Prodigal had spent his All, yet because he confides in his Father, and returns, bemoans and repents, he is arrayed with honourable raiment, entertained with delicious fare, and honoured with melodious musick, to cheer his heart, to beautifie his countenance, and attract respect from beholders.

Luk. 15.
25.

2. *On our part*, for we in this life ought to have filial conversation. This Prayer is not ^{1 Pet. 14} for dogs, and therefore taught only to Sons, which we are, when we obey, reverence, and walk in our Fathers footsteps. The debauch'd-necfe of *Angustia Daughters*, made him call them

Pater Noster,

Suec in
vit. Oct.
Aug. them not children, but imposthums, boils of his body : Shall not God much more reprove, reproach them who give out, they are begotten of him, when the seed of the Serpent remaineth in them, and the poysen thereof spreading, to the infection of others, contrary to duty, nature, and profession, because they confess our Father.

Our Father.

THe eminent and transcendent acts by which the Name of Father is assumed by God in this Prayer, come now to be considered, and when discovered, it will appear so peculiar his due, that in comparison of him, *Mat. 23. 9. Glos In. terl.* we are to call no man Father on earth, for one is our Father which is in heaven ; because all things and beings are of him.

Epb. 1. 17. He is called the Father of glory, of light, of mercy ; and he is so in respect of Christ, whom from eternity he begat, and also in respect of his creatures, upon whom he hath impressed his image; though in different colours, sometimes the image of his foot-steps, as in irrational, or insensible Creatures, and thus he is the Father of the Dew ; sometimes the image of his Knowledge, Reason, and Understanding ; and thus he is the Father of Men and Angels ; yes, eye the plenitude of his power, and he may justly be called, both Father and Mother to all created beings, their Father, as begetting them by his omnipotency, and their Mother,

*Job 38. 28.**Pineda.**Deut. 32. 6.*

as

Our Father.

65

as continually conserving, nourishing, and bringing them forth by his providence ; but because Deut. 32:6 of holiness, and sanctity, is he especially called the Father of Saints, and blessed Spirits, which in this Prayer is principally to be regarded.

It properly signifieth the natural parent of the male-kind; some say, when it speaks of a man, it signifies a defender of children; but when of God, it denotes a preserver of all; There are that will have it to be derived from their procuring, Fathers getting, or procuring children to themselves : However it be, men are called Fathers,

1. By Nature.
2. By Favour.

Our natural parents give us, 1. a being, 2. a well-being; and both of these in a more excellent way, are bestowed by God upon believers.

If you eye our being, we have it principally from him ; having it neither wholly, solely, eternally essentially, but by him : have we an eye, an ear, a limb, an hair, but of his begetting, a toe, a nail, but of his making ?

Job 10:9

It was he that kept warm in the womb our tender bodies, and when ignorant of ourselves, was he fashioning, and joyning all our members, which other fathers neither knew how to do, nor could do : John the Baptist respected, because rejoiced at the salutation of his Lords Mother, for his sake who gave him life, though otherwise he was ignorant of any life he had : so Jacob fought and strove in the womb,

Psal. 139

15

Chrys., Ser. 70

E

womb,

womb, resolving even there to conquer, while-as yet Rebekah thought of nothing less then government and dominion.

Compare him with earthly parents , and you may perceive a wide and a vast difference, for,

1. *We have not our being wholly from them*, grant that by them, the principles for a body is begotten, yet without him , it will be no birth, a lame birth, or a dead birth, he must give the *Embrio, the breath or life*, or then he hath not a *living soul*. I know that *inter sanctos patres*, there are some that debate about the animation of the Infant, yet that is pious, *O Anima mea, O my soul, if thou would have God to love thee , behold thy nativity, for by the Trinity was thou made in the likeness of God, a gift which he gave no other creature*, &c. As he gave the red earth a spirit at first, and called it *Adam*, so is it still , it being the soul that makes us men, i. e. to rule and reign in our selves, and over our selves; when this is well, all is well, and when this languisheth, all fadeth, so that our *all* depends upon it, and yet all our earthly fathers wit, cannot procure it for us.

Adam did naturally beget, and Eve bare a Cain, yet the man is acknowledged to be from the Lord ; and untill we know, that natural causes can of themselves produce more excellent effects, than themselves are, we must hold, that not the body begets, but that God infuseth the soul , and in respect of that, is absolute Father, and is called a Potter, in regard

Greg.
Mag.lib.
7 Indict.
2. Ep.53
Ber. de
Int. Do-
mo. cap.
67

Gen. 2. 7
Sen. Ep.
114

Gen. 3. 1

Isa.45 9

Our Father.

67

gard of the body also; so little have we from our parents.

2. *Neither have we our being solely from them.* Did not the Sun give heat, the Air breath, water refresh, and meat nourish, we should for all that other Fathers can do, be stifled in the womb, where blood was appointed by him, to be our food, and the same decreed to become milk for our meat, the flax ordered to procure linnen for our clouts, the sheep wool for our coats, the hills wood for our cradles, and the valleys corn for our bellies, and the earth veins of silver for our dowries, without which, even *Jobs* daughters, might live as the Muses, unfortunately single.

Hos. 2.9

3. *Neither have we our being ever by them.* The mother for a time may play with her smiling spradling infant, and *Isaac* sport with his fair *Rebekah*, yet both at last shall say of the same delightful objects, *Bury my dead out of my sight*; and then the Father in Heaven keeps them better then the turf, unto which the father on earth commits them: No sooner doth the babies soul take its farewell of flesh, then Angels secures it from devils, seats it in Paradise by Gods command; the earth as a second womb retaining the more gross part, till the birth of the resurrection by another sentence; neither of which can be performed by the most indulgent parent.

Gen. 23.1

4

There are that will have death have his name from division; yet it cannot separate us from this Father in Heaven; others from parting, as cutting man in two parts, yet no

Mars &

wife

us. G.

Pater Noster,

part of us is out of our Lords protection, though both parts be out of our sorrowful parents care and tuition. It is the thought of an Ancient, that it gets its name from *biting*, that being brought in by sin, when man was bitten by the old Serpent; yet this Father knocks out his teeth, that death seeds not upon us. Some will have it named from its *bitterness*, but this Father so componeth this Dose, that we are not killed by death. Some fetcheth it from having our arrears payed us, our life being a warfare, death payeth, and dischargeth all that is owing us; and so to be dead, is to be exonerated from further duty; yet it doth not this, for we stand continually before the face of this heavenly Father, out of the danger of hells assaults, and resting in peace, *ac securus diem resurrectionis*, expecting an assured resurrection, being every way guarded and protected of God, and continually praising of him, and dwelling in his house for ever.

4. *Neither have we our being always with them.* Our Fathers may love us, yet cannot help us; they may be capable to help us, yet at a great distance from us: we may be exposed to the dangers of plague, pestilence, and Famine, and they afford no relief; it is only he in Heaven that can do good, and deliver us out of danger. *Seek no place therefore (was a full rule) but the God of, and in, all places, thy self being a Temple unto him;* and where thou stands, there is thy Fathers House, into which if thou go, and ask, thou wilt receive a blessing.

One

*Mors à
mersu.*
*Aug. Hy-
pog.con-
tra Pe-
lag.lib.1
amaritu-
do.*
Meroe.

*Beda in
Prov.
lib. i. c. 3*

*Psal. 23
4. 5, 6.*

*Chrys.ad
Pop. An-
tio.Hom.
79*

Our Father.

69

One dying in a strange countrey, was somewhat dejected, but roused by *Anaxagoras*, with a *Be of good cheer, the way to the dead is alike to all;* Let us rejoice, for so is the way to heaven; Let the foundations be destroyed, the Lord is in his holy Temple, his eyes behold, his eye-lids try the children of men: And when the wind bloweth, and the Mariner at his wits end, yet this Father hears, and brings him to his desired haven.

All which considered, as Chymists call quick-silver, *Pater omnium mirabilium*, in a juster sense we ought to acknowledge this Father, the Father of all wonders, the parent of all miracles, and the most wonderful Father, being *maker, begetter, preserver of men and Angels.*

Moreover, from our Fathers we have our well-being; our natural birth, like the purest wheat, is attended with the dust, straw, chaff of original corruption, from which young ones ought by their parents to be even by threshing, I mean smiting, winnowed and cleared off, and by that reduced to good order. In which the *Lacedemonians* were famous, requiring of their youth these duties to the aged,

Salutari appeti, decedi, assurgi, deduci, reduci, consulvi. And to salute them at a distance, to draw near them in affection, to give place to them in motion, and to rise up to them in approaching, to lead them in their stumbling, to conduct them in their wandring, and to consult them in our determining, is a respect

Diog.
Iaertio.
Anax.

Psal. 11. 4

Psa. 107.
25

Symb.
Brixian.
Com. in
verb. Par.

Bosk. de
finis Bo-
& Malor,
lib. con. 1

Pater Noster,

we owe the aged, as they are fathers ; but to this Father in Heaven, the Ancient of Dayes, we owe all these and more ; and as a natural parent, naturally conveyeth the natural life to his son , so he is to labour to propagate the knowledge of his sons duty, in a gracious instructing, about the nature of holy and comfortable conversation, and for that is indebted to his son, Nutrition, Education, Instruction, Possession; which being viewed , God is to be owned , and highly regarded, reverenced and loved, as an excelling all, Progenitor : Man having eminently from him,

Mat. 7.9 1. *Nutrition.* A parent is to give his son bread, not a stone ; but it's he in heaven must both send the loaf and give the stomach, heat to digest it, or the bones shall never strengthen: And for all the care Fathers take , we are directed to look upward for our daily bread, and to obtain which, the greatest Father must bow his knee , and pray for his own ; yea, shew me that Father, that by taking thought, can add, though he have meat, one cubit to his sons stature, this heavenly-one excepted, and the omission of daily prayer, may be pass'd without a censure , but speculation making this certain, that duty ought not to move retrograde.

Sen. de Ira. lib. 2 c. 11 2. *Education.* This is held so necessary for our well-being, that we judge him not a Father who neglects it ; and what an Orator said of Eloquution, may be said of Education; It is the first, the second, the third thing , the main thing towards children, to be performed :

The

Our Father.

71

The Moralist forbids softnesse , and we must advise against viciousnesse : And as there are many arguments in Scripture, demonstrating Gods goodness; so this of Education is performed by him in so supream a manner, that his righteousness is argued from his teaching sinners in the way, and his saving truths are to industriously inculcated, that the very damned in that day, shall be made without excuse.

Psal. 25
8,

A profligate youth, led to execution, desired to speak to his mother ; and in stead of whispering, bit a piece from her face, saying, *Sit hoc maternæ educationis pretium*, Let this be her reward for my education ; for, it is not the Magistrat, but my mother, that hath brought me to the Gallows : This gave ground to that of the King, *Train up a child in the way that he should go* : *Initia*, enter him in it at first, and hold him so in the love of it, that he may delight in the exercise of virtue for ever. Let search be made , God hath not one son that is idle, or a drunkard, or that obeyeth not his voice , or that is cruel to his own flesh : David kept sheep, and God kept his heart , as harmless as his flock ; yea, when he turned unto sinful folly, he was brought back again with the rods of men : So far is God from allowing vice, through fond, I should say, sinful indulgency : But admit the highest degree of detestable vice, no Father , but he in heaven , can remove the old, and implant a new heart, seriously to contemn for hidden pleasures.

Bosk. ut
Sup.lib. 2
con. 8

Pro. 22.6
Tigur.
vers.

² Sam. 12
10

Ezek. 11
19

3. In-

Pater Noster,

3. *Instruction.* He can so teach, that the
 2 Tim. 3 greatest dolt shall learn wisdom, and smallest
 15 infant shall cry, *Hosanna*, making them both
 1 Sam. 2 wise unto salvation; that like little *Samuel*,
 13 they shall grow before the Lord, by his own
 Spirit, teaching them within at the heart, in-
 to which Cantore, an earthly Father, dare
 not so much as look.

Caus. ho-
ly C.

Psal. 119
98

Fulg. ad
pro. c. 2

One Author mentioneth of a dull Prince,
 so doltish, that he was never capable to learn
 the names of the four and twenty letters, in
 the Christs Crosse-row, not when he had four
 and twenty Pages waiting upon him, each one
 being namēd according to a letter, the first,
A, the second, *B*, &c. So vivified a brain
 can be throughly cleansed by the eye of this
 Father, and their capacity so extended as to
 understand the Law, by which he shall be wiser
 than all his other teachers, than all his ene-
 mies. But, suppose we had all knowledge,
 yet, who is fit to pray, except he insue in us
 the very thoughts of spiritual desires? and,
 who can hold out in prayer, unless he uphold
 what he begun, and make that flourish which he
 did sow; and bring that to perfection by his
 mercy, which he first rooted in us by his
 love.

4. *Possession.* Their Fathers, like *Jacob*, pro-
 Gen. 48. vide for their *Josephs*, and as *Job* his daugh-
 22. - - - - - ters; *A dutiful father will give inheritance to*
 Job. 42. *bis sons among their brethren*; yet their por-
 15. tions being earthly, perisheth as dung, while
 the legacy of that heavenly Parent, being bet-
 ter then Gold, because riches and honour are
 both

Our Father.

73

both of them durable : which not being here found, Bonds, Contracts, Testaments, are crowded with this name, Death, which being excluded, and of no force in the inheritance of the Saints : *Be strong, and of good courage; Fear not little flock, it is not only your Fathers pleasure, but his good pleasure to give you a kingdom;* little though you be in number, nature, and beauty, yet, the Kingdom shall be yours ; which for Unity, Stability, and Majesty, is not once to be named with the Terrene-Conquests; trembling and doubtfull parents, bequeath their covetous and contentious issue.

Prov. 8.
18

Deut. 31
6

Luk. 12.
32.

As men are called Fathers by nature, so from favour too; yet when their kindnesse is ballanced with his, in this Preface, the Crown of all glory and paternity, is alone to be set upon his head : whether you eye their Benefits, Cares, and Sagenesse.

1. *For Benefits.* Job's liberality made him the poor mans Father ; and yet, what could rich, I should say, poor Job do ? had he not all his plenty out of this Fathers store-house ? yes, if he had wanted Gods leather, he had gone bare-foot : and were the least of us not confident of his goodnessse, in providing for us bread, we should go with small comfort, with Joseph, to our homes at noon.

Job. 29.
16

Gen. 43.
16

2. *For Cares.* He who provides, relieves, educateth, or teacheth Orphans, or the poor, or desolate, is gratified with the name, Father, as Elijah was by Elisha ; and thus Kings become Fathers to the Church, and Paul to the the 11bgs. 2,7

2 Kings
2, 12

Isa. 49.
23

Pater Noster,

the Saints : yet, God being *all in all*, caring for all, ruling in all, being King of kings, turning mens hearts according to his pleasure, *Killing and keeping alive*, conform to the determinat counsel of his own just will, deserves the appellation in a far sublimer sense.

3. For Sageness. An old wise Counsellour will be named Father, and so much the more deservedly, when in judgement he always proves successful ; the hairy head is to receive from all, a grave and reverend respect, this Lord and Father more then all, who being old as Eternity, is called *the Ancient of dayes*, and his hair said to be *like pure Wool*,

Dan. 7.9 that is white, soft and fine.

1 Eph. 3.

5

All this confidered in him, as being our *own Father*, not our step-father, we are to glory with that great Apostle, the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; and having predestinated us unto the adoption of Children, by Jesus Christ unto himself, and in magnifying, for improvement, we are to exercise, 1. Thankfulness, 2. Obedience, And, 3. Observations upon his Providences.

Our Father, &c.

Kings
expos. &c
the L. P.

Having seen the Person we pray unto, the next thing in this holy Preface, that commands our observation, is the manner we pray after, where Presumption is first check'd, left

Our Father.

75

lest any say, My Father ; as also Atheism, lest any say, Thy Father ; both which are equally abominable , and deviating from this rule, enjoyning to say, *Our Father.*

A holy man in an iron age, was affray'd to speak of the necessity, dignity, utility, of brotherly-love ; yet , love, shame, and duty, with a desire to have his hearers unite , extorted from him an Oration, a treatise upon that subject: Making the same Apology for my self , knowing that Prayers are to be made for all men, and hindred by nothing more, then by, *meum & tuum*, mine and thine, whereas ours ought to be the Christians Motto, God ever requiring, as piety to himself, charity to man.

Aug. de
Quat.vir.
tur. cha-
ritat.

i Tim. 2.1

Let us see the necessity of this charity,
2. The hinderances of it in our dayes, 3. The obligations that lye upon us , to remove those hinderances.

Not to speak of the devils or damned, who for ever are excluded the verge of all prayer; there is a common charity we owe all by nature, as they are men, and a special charity we are to carry unto all for grace, as they are good men : The last is mainly here understood, yet the other not to be excluded ; for, as we are to do good unto all, so we are to pray for all , but especially for those of the household of faith, God being unto them a Father in Christ, whereby they are Christian-brothers one to another , and ought to appear with, and pray for, each other, upon many considerations ; as, our sympathy, Gods univer-

Gal. 6.10

Pater Noster,

universality, the enlargement of our own glory, the Saints exemplary piety, and from our own extravagancy, and misery.

Eph. 4:4 1. From our sympathy and similitude in nature, by generation: Not only are we of one blood, root, and sprung originally from the stock of one Father, even Adam, which among Barbarians, will be a persuasive motive to union, but we have one Lord, one hope, and why, therefore not one Prayer, and one Psalm, and one heart, to rejoice with them that rejoice, and weep with them that weep.

Rom. 12:15 Abraham no sooner knew of Lots captivity, then he armed his servants, and fighting the pillagers, redeemed the prisoners, and also, brought again his brother Lot, so called, as being of the same stock with him; though in line but his Nephew. If our father Abraham sought, may not we pray for a Sodomite, for a friend, because a brother may be, and certainly is, concerned in him. Christ and his Church are but one body, and thou, with thy brother, are as living stones in the building; if he be shaken, remember thy self, for a hole in the wall may prove fatal to more than one, but principally to him who is heedless, that is, prayerless.

Gen. 14:16 Poverty is want of means, sickness is want of health; and in the first, as well as in the latter, are we to confess our faults one to another, and pray one for another, and our Father being equally concerned in all of us, we ought the more fervently to interest our selves in each other; there being this difference betwixt

James 5:16

Our Father.

77

twixt our faith and love, that our faith is clost-handed, and we believe for our selves ; but our charity is open-handed, open-eyed, and all for others. *Corpus quidem nostrum*, our bodies are confined to one place, but our souls by the wings of charity, must flee all the world over ; that though in the greatness of this journey, we be bodily at a vast distance, yet by piety and love we may be present, having fellowship and communion.

Jesus pitied a multitude wanting bread, and gave it them ; a Widow when her son was dead, and said, *Noli flere, weep not* ; and to him who was dead, said, *Arise*, to persuade our otherwise flinty souls, to some sparkles of compassion, when struck upon by the steel of our brothers sad countenance, and pressing necessities ; and if this prevail not, *Bebold the man*, is not our Fathers image in his eye, and that will enforce us, if we be sons, to relieve him with our substance.

If thy brother be under any temptation, he ought to have thy *commendamus*, that the Fathers wrath wax not hot, assuring thy self, if when thy brother is under the rod, thou come with tales to edge the indignation, by aggravating his offences ; Thy unbrotherly carriage in the sight of so indulgent a parent, will take his hand from his already humbled son, and the remainder of wrath, to thy greater astonishment, shall be laid on thy back, as a punishment for so unseasonable address. Therefore, Christian, think upon, *Remember me, O Lord, the children of Edom*, and fear to insult.

Think

Chrys.
Epist. 2.
ad Intro.

Job. 6.5

Luk. 7.13

Pater Noster,

Ber. de
modo
bene vi-
ven. Ser.
13

Think upon the Devil in the case of *Job*, and fear to accuse; and of *Doeg* in the case of *David*, and boast not of mischief: for hatred and envy makes a man to dwell in darkness, but love and amity clears the eye, and makes him behold God; for so much only are we in his congregation and favour, by how much we are towards his people, our enemy, in favour and affection.

Val. Max.
lib. 9.24.

2 Tim. 2
23

Gal. 3.27

Rom. 6
23

Math. 5
44

It is recorded of *Hannibal*, that his father beholding his morosity, took him at nine years of age, and upon an Altar made him swear, irreconcilable enmity and hatred to the *Romanes*, which fastned so much upon him, that being demanded concerning the end of the *Carthaginian War* with *Rome*, made no reply, but struck the ground, and made a dust, denoting thundering-war, untill either *Rome* or *Carthage* were levelled, which happened accordingly. What ever Heathens did to wed themselves to contention, though even among them such courses were condemned by the most refined; yet for Christians to betroth their issue unto hellish debates, is not only a scandal, in this present age to our adversaries, but a reproach to our selves, being dedicated to God by our Baptism, and by it vowed charitey to the body of Christ, upon earth, which vow ought to be observed, if we expect to enjoy the benefits conveyed mystically to us in that blessed Sacrament.

Hast thou an enemy in point of opinion, or practice, love him; doth he curse thee, bless him; doth he hate thee, do him good, and

and pray for him, though he despitefully use you: and what is that, pray for him? but that God would give them repentance, and bring them out of the snare of the devil; by which alone we evidence, that as the elect of God, we have put on bowels of mercy. A Temple, said that Heathen Phocion, is not to lack an Altar, nor the humane nature to be without compassion, which indeed beautifies, and maketh fragrant all our other endowments.

Greg.

Mor. lib.

34. c. 12

Col. 3. 12

Stobæ

Ser. 1. de

virtut.

2. From our Gods universality, good meaning, or intention. His Sun shines, his rain falls, his corn grows, equally on good and bad, just and unjust; his fish is taken in the net, as well of the churl as of the liberal; his water cools the reprobate, as well as sleep refresheth him who is upright: and though God do, as sometimes he makes a difference, yet every one who is even holy, ought not by and by to execrate such, whom they suggest to be in evil courses, since the prayers of a dying Stephen, may be so prevalent, as to prove instrumental, in snatching a persecuting Saul, both from the counsel, and doctrine of the Pharisees.

Math. 5

Act. 7. 60

And to cause the soul to take wing for the practice of this Doctrine of Charity, consider,

1. The certainty we have of Gods willing all men to be saved. What meant providence to move Pilats hand for this inscription upon the Cross, in Latine, Greek, and the Hebrew Tongue, J E S U S O F N A Z A R E T H T H E K I N G O F T H E J E W S, but to cause all of these 38,

1 Tim. 2

4

John 19

19

Luke 23

38,

Pater Noster,

these Nations read, and be assured, that unto all of them, there was a *Jesus*, a *Saviour*, even *Christ the Lord* then dying for them, and afterward to be believed upon by them?

A&s 2.4 His endowing his Apostles with the gift of *Tongues*, was but to learn every man that heard the wonderful works of God, to believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ his only Son, is as clear as the fire the Spirit came down in. Why then should dust and ashes cross the purpose and good will of God, in endeavouring a blasphemous opposition by, and wishing him ill, unto whom God hath sent Ambassadors, beseeching him to be reconciled to God? Put up, O man, thy desire, for the same end, and be not surly, for thou knows not but that

*2 Cor. 5
20*

*Ambros.
de offic.
lib. 2. c. 7*

thy prayer may prosper. *Ac primum moveri-
mus*, know this, that nothing is more profitable then love, and nothing more hurtfull or unprofitable then to malign; sedulously therefore study a good opinion, a placid mind, and benign affection toward all men.

*I Sam.
16.1*

There is no sinner ordinarily so perverse, but hath so much of the *Image of God*, that under the greatest conflicts with revealed wrath, we may without sin, both shed tears, and offer up prayers for him, as *Samuel* did for *Saul*; yea, nature it self teacheth us to love our friends, and grace commands us to bless our foes; and we see children either have, or study to have, some property of their father, and let this be aimed at, to imitate our Father, rather in doing good, then in utter-

Our Father.

81

uttering curses (for that is his strange work)
and belieecking good for them , since we be-
hold God hath good thoughts towards them .

2. *The uncertainty of our being first placed.*
In the Register of Gods future purpotes , one
may be intended his daily bread , before another
be remitted of his debts ; one possibly
is to be brought within the body of his King-
dom , before another have his heart screwed
up to become pliant to his Law and Will ;
since therefore thou knows not where thy
action is enrolled , nor when it shall be called :
observe the proposed rule , and pray for all
men , of which thy self is ever to be under-
stood one .

Abraham did earnestly desire , and sollicitously Gen. 15.4
beg a son by Sarah , and had one ; yet before
his birth , he had a son of Hagar , this in pro-
vidence being to precede , was to come out
first : And so it may fare with thee in thy pres-
ting suits .

The words , *Our Father* , leads us to the
consideration of a great mystery of our faith ,
an Article of our Belief , the communion of
Saints , making us pray for them that hears
us not ; and leads our eyes to behold as ma-
ny objects , as there are letters to give (nos)
we or our beings : making us look , 1. *visione*
reflexiva , upon our selves , nos always in-
cludes me , and noster , supposeth memm : Our
speaketh always mine , and give us our bread ,
intimats thou art hungry . 2. *Visione colla-*
terali , fide-wayes , and that both to the right
hand , upon our brethren by grace , and to the

Hab. 2
Lect.
on L.P.)

F

left

Pater Noster,

Rom. 10. left hand, upon our brethren by nature; compassion working for both. *3. Visione recta ascendente*, to behold directly God himself. From my Author I infer, he that looks not to the other two, shall never behold this last: Prayer shewing love to God, which is shown purely by demonstrating love to men; and though in the contrary passion he deceive himself, yet he cannot delude his Maker, none being admitted into his house, but whom he finds charitably qualified; that being the place where men must live together; before they enter, they must pray together: And none knowing who shall first enter, let us call, *Our Father.*

3. The probability of the souls being the more enlarged. As the bigger the Star, the greater is the shine, so the broader the soul be, the more beaming is the glory; and the better service, the better wages. *They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever*, holding forth degrees of glory for a reward to them, whose lives are more eminently holy, which is in no one thing more elucided than in charitable praying; for that Petition, whose rise is necessity, doth not so sweetly relish with our God, as that doth, whose basis or foundation, is love and charity. Yea, *beat Christianorum bonitas*, it is the beauty, glory and splendor of Christianity, to walk as Christ walked, in relation to enemies, persecutors, and slanderers, and overcome, as did Christ, evil by good.

Author
imper-
fectum.
*I. 4. in
Matth.*
Chrys.
Hym. I.
Psal. 118

We

Our Father.

83

We are to lay hold on eternal life, and he that would grasp much of any thing, ought to extend, and to span his fingers to the utmost extension nature can allow; Open thy mouth wide, with good words, in peaceable expressions, and thy hand with good works, and benevolent actions, the reward of all will be a fellowship with the Father, and the Son, ^{1 Cor. i. 3} glancing upon thy soul, by thy prayers returning into thy own bosom.

Two contentious persons agreeing to stand to the umpirage or arbitrement of Archidamis, were by him brought into the Temple of Minerva, and there made to swear, the standing to his determination, and after adjured them not to stir, untill they both agreed. O if there were such a heart in us, that God might behold us, flying as doves to the windows, that as doves we might have no bag of gall, implying sweetness, and in flocks, to signify our unity and oneness, and flying, to evidence our readiness and zeal for each others good.

We read of a Temple in Athens, dedicated to Mercy, into which none was to enter but the beneficent and helpful, and that attested by the Senate. How should that structure have stood solitary in these dayes of strife and debate, wherein daily annoyances have intoxicated the most composed soul, and made it obnoxious to uncharitable surmises, harsh and dismal roarings, unjust, undecent, and to say no worse, iust moderat expressions? But hoping better things, we proceed to extort a

Plut. in
Lacon.
Apo.

1 Jn. 5. 8

Primad.
Fr. Ac-
cad. Part
I. c. 30

1 Tim. 6
4

Pater Noster,

confession of the necessity of praying, according to this universal rule, from

Gen. 18

32

4. *The Saints piety, and enlarged devotion.*
How affectionately did *Abraham* plead for *Sodom*, though he knew their iniquity, and gave no particular account of his pity towards his Nephew *Lot*, but shewed his desire to be equally extended for the rescuing of that cursed brood, from the fury of heavens, not to say hells flames : And if one said, *Mentior, let be accounted a liar, if inhospitality was not Sodoms ruine*, it might truly be said, let us not be credited, if inhumanity be not the sin of this generation, and will prove the bane of this present age.

*Ambros.
Hex. lib.
5.c. 16*

*Sam. 16
1*

2 Pet. 2. 5

*Exod. 32
31*

What tears of sorrow ? what workings of compassion ? yea, no question, what pressing arguments, did *Samuel* probably in retirement shed, and put up, that cast-away *Saul* might be again taken into favour ? And though we only find that *Noah* preached to the old world, it is not once to be suspected, but that its unholy life, and predicted ruine, brought from his tender soul, both prayers and tears, for their deliverance from the threatened flood, by living according to his doctrine.

How oft did *Moses* improve his interest with God, craving with inexpressible affection, *Israels* pardon ? prompted thereto by nothing more, than from his inward zeal for that peoples happiness, though alwayes backsliders from God, and frequently abusers of himself.

And

Our Father.

85

And how passionately did our Lord weep over *Jerusalem*, when she had stood out her day ; which one argument ought to induce the proudest, and most self-conceited among us, to argue our selves into this triumphant grace of charity, not only for the holy, but for the sinner, though he contradict, and blaspheme, that he may be transmuted, changed from his irreligious conversation ; yea, untill with *Samuel*, we get an absolute discharge from heaven ; or with *Paul*, honoured with a view of the Book of Life, by real revelation, we are to pray for all men, though Christ himself should remain speechless, as disdaining such requests, as did the *Disciples* for that woman of *Canaan*.

Luke 19
41

1 Sam.
16. 1

Matt. 15
23

The Greeks in the celebration of their marriage-festivals, took the galls of such beasts, as were sacrificed to the gods, and in a ceremonious indignation, threw them behind the Altar ; hinting their abstinence of any bitterness that might arise between the young couple : And is it not hence a shame for this generation, whose profession, betrothing us as Virgins unto Christ, to live in, and upon the very gall of bitterness, making feasts of the relation of falls, calumnies, hellish suggestions, sad and sinful practices, of their brethren : so far wide are we from the due observance of those Christian Laws, which oblige us to pray over, and weep for the enormities our eyes behold, or our ears are informed of.

Bog. Ar-
chæ. At-
ticæ. lib.
4. c. 7

2 Cor. 11
2

Every one of us, saith our Royal Expositor, is commanded to call him, *Our Father*, in the

King
James
Med. on
the L.P.

Pater Noster,

Plural Number, to shew that holy communion, which is among the Saints, and that every one of us is a member of a body, of a Church, that is compacted of so many members, contrary to those little up-starts in Amsterdam, where two or three make a Church: How should that King's zeal have inveighed against these, had they aimed at so much presumption, which some particular persons with us hath arrived at, even to Church themselves, and excommunicate from Heavens glory, all whose opinions do not quadrate with their own. But,

Aug. de
Temp.
Ser. 135

4. From our extravagancy and maleversation, may we press this duty. Under this Father's power, is the Servant and his Master, the Souldionr and Commander, the Rich and Poor: All of which, in our several stations, hath caused one another to fall by our ill example, which might move us so highly, to resent it, as to make us dread, lest the failings of others, be by justice reputed ours, and so all lyable to double stripes, first, for our own offences, in their simple nature, then for their aggravations in working upon others.

Luke 12
47

It was this, as many think, made the rich man beg, that one might be sent from the dead to forewarn his brethren of the place of torment; he having been an ill example unto them, knew each of them would in that respect be a faggot to his own fire, by the impresses that his former actions should engrave upon his despairing conscience: Therefore let us pray for our brethren here, or we may

Luke 16
28
Jude v.
15

may fear compulsion through a hellish agony,
may cause us curse our selves, not them here-
after. Rev. 16.
10

5. From our own misery, and forlorn con-
dition, let this duly be performed. What Mat. 5.
reward can we expect for loving or praying only ⁴⁶
for them who are of our own sect or party; since
Gospel-precepts goe further, and the pro-
mises thereof shew more; for, from what ^{1 Pet. 3.}
Arguments might love betwixt man and wife?
have been enforced, and though heirs of the
same grace of life, might be a sufficient bond
to unite their dear respects, yet that your
prayers be not hindered, is thought a more
binding reason.

Whence it sadly follows, that even the
prayers of this Age, are debarred from hav-
ing accessie, we, not living as heirs of the
same life, but in revengeful spight, frowning
at, and even cursing them, whose contem-
plations are heaven-ward, if in one jot dis-
senting from us. A8
54

Our misery in the neglect of this charity is
so much the greater, as that we might pro-
cure by praying one for another from him who
is the bearer of prayer, 1. A removing of the ^{Psal. 65.}
occasions, or temptations of our sinning. ²
2. Possess the heavenly joy the believer hath,
at the conversion of one sinner. ³ 3. Escape
those plagues that have befallen others for
sin, &c. A Daniel, a Noah, a Job, may by
their fervent supplications, save themselves
from sudden calamity, which like an amazing
thunder-bolt, shall at last pierce the interi-
Ezek. 14.
14
or

or parts of that soul, whose breast is hardened against the mishaps of men, and whose spirits are careless of what befalls men.

When God scourgeth a Land, his very fondlings (so to speak) must not expect immunity, they not being without their faults; how much more shall his severity rage against them, who do not only neglect to bring water to cool and allay our heat, but poure on oyl to augment the fire: Since such as love not peace, nor delight in blessing, nor rejoice in mercy, are threatened with the want of them, when their souls are most exposed to the contrary perils, and may chance for their fiery life to die like *Constantius Copronymus*, whose last words were, *I am condemned to inextinguishable flames.*

They might charge me perhaps with cruelty, should I enlarge the story, and shew how his body, as unworthy of burial, was first burned, then thrown into the Sea; but this inference is harmless, to induce all to live peaceably with living men, lest just Providence refuse them a Lodging with the dead, when they are to be joined with them.

That is not absurd to be added, which is taught us in the fabulous divinity of the old Poets, of *Pluto* their supposed god of wealth, whom they held to be nursed by *Pax*, that is, peace; sufficiently knowing, that where peace and amity is not an inhabitant, it is not the wit, nor industry of man, that will prevent indigence or poverty: Such therefore, as complain, of the decay of substance (and who

Psal. 109

16

Gros.
Hist.
Horrib.
lib. 1.

Natal.
Com.
Mychol.
lib. 2. c. 9

com.

complains not?) shall make a more hopeful harvest at the return of the year, if they would maugre malice, cultivat their bosoms, grubbing up the thorns and brambles which grow therein, and makes their fellowship dangerous, sowing it with seed of the love of God, which would produce fruit in the love of man, and then the Lord being our God, *the earth should yield her increase.* Unity being ⁶ *as Hermons dew to the hills of Zion,* the means ^{Psal. 133} wherein we shall have the blessing of fruitfulness, and to that life for evermore.

Let us now enter upon the causes of that uncharitable spirit in our dayes, wherein this precept, *so pray ye,* is not heeded; and though there is no cause for it, yet there is a source whence it ariseth; as,

1. *From each ones natural corruption,* not being searched after. He naturally hath pride, he envy, he curiosity, he uncleanness, he intemperance; which suffered to grow, spread diverse branches, and they again bring forth infinite sprigs; all which, finally will be mother to diresal actings, and ridiculous disputings, the bane of this transposed, profane, impure, talkative, and speculative age.

*Psal. 18.
23*

Isa. 1. 4

In hac dilectionis unitate sanctorum, In that unity that is to be seen among the Saints, there is no spare room for the proud man, nor place for the covetous, nor pretence for the envious, or for whatsoever vain glory boasts of, or wrath is eager for, or luxury is itching after; these being known not to belong unto Christ, but in covenant with satan, and far from being owned as pious; Fre-

*mit
LeoMag.
Ser. 10*

Pater Noster,

mit itaque, therefore the adversary to peace rageth, &c. If this Age be examined by this true rule, many pretended Saints, and loose Professors, should be surnamed by some other thing then Christian.

*Phil. 2.
21*

2. From each ones having too great respect for his own opinion. Is it not obvious to the most purblind in our neighbourhood, that by marrying our selves to our own humour, solidly called a principle, we have divorced ourselves from the God of love and peace; eagerly contending for to make prize of all, which have not payed Toll and Custom at our board, according to our own privat law, or book of rates, which yet is as different as there are heads to invent, making our confusion the more irreparable; and our consciences the more insensible; yes, our vilest actions, the more excusable, as that each sinner inferrs the soundness of his own positions, from the rottenness he beholds in the others practice.

*Lam. 2.
13*

*Act. 23.
9*

Deut. 6.5

Jud. 16.

Love is generally divided into five sorts; that of God, that of our neighbour, that of our Countrey, that of the World, and that of our Selves; this last is so near, and so dear, and so choice a bit, that before it be not fully enjoyed, all the other shall passe uncourted; yes, had we a love to the things of this world, this generation would not so eagerly seek their own pleasures, for, fondness in this maketh the other languish before us, our projects for Government, digging sepulchres visibly for interment of Gospel-practice.

3. From each ones too great aspe&t to his own

Our Father.

91

own profit; Then were murderers, complainers, men walking after their own lusts, their mouths speaking great swelling words, when mens persons were had in admiration. Many other reasons of this sort might be added, as Gods just judgement upon us, for our late barbarous, unchristian, dishonourable, treacherous, seditious, rebellious behaviour, towards Authority, our Countrey, our Relations, our Religion, our Selves; which particularly to discusse, were a task too great for a By-nature, designed Historian.

Subordinat to these, our Peace is obstructed, and Charity banished.

First, by our weighing Doctrine by men; A sound truth will be received as Orthodox from one mans mouth, which from the mouth of a *Cephas*, a *Paul*, or an *Apollos*, were they alive, should either be condemned, as heretical, or thought unsavoury salt. There is a second, surmising evil things of men, neglecting duty owned by themselves, lest evil should thereby follow upon others, which evil none seeth so consequential to that duty, but it may and ought to be undergone; there is a third, bearing a real hatred to men, for which it may be asked what the Ghost of the Murthered, said to *Pomenes*, *Quare me occidisti? Why dost thou kill me, or hate me?* the tongue of the malicious being equally mortal, to that of the tale-bearer, which is a maul, a sword, a sharp arrow.

1 Cor. 1

12

Act 24.
5. and 13

Prov. 25
18

Qui odit Fratrem, saith one, He who hates his brother is in darkness; and again, is a murtherer,

Batter Noster,

Aug.

Hom. 40.

Ber. sup.

Cant. ser.

26.

Aug. de

civit. Dei

lib. 10.

c. 4

B. of Ex:

et Rep.

sod. lib. i

mis. 5

Gen. 6.

14

murtherer, he goeth out, he cometh in, yet he is chained unto guilt, do not imagine he is not imprisoned; for, *Carcere ejus, cor ejus est*, his own heart is his prison, and there he is tormented. Where is there a Nathanael, admired of Christ? nay, where is there a Gerhard bemoaned by Bernard? *O amicum fidelem, O faithful friend, in whom there wanted not friendly behaviour, and all offices of love and charity, and who sought not his own things.*

This puts an obligation upon us, deliberatly to study, the acquisition of this universality of love, that in our prayers we may remember all men.

Unto which, the very word Religion binds us, *Religio*, from *Eloq*, as chusing God to be ultimat end, and not our selves; or rather from *Religo*, that binding us together; and by this, as by alivery are we known to be Christians indeed, that is, *Chrismate sacro*, anointed with the holy Ghost (for so the word by interpretation) whose character is love, which, as the pitch to the Ark, should be within us and without us, to hold us together; and though true peace be tyed to the Church, yet what Religion is there, the embracers whereof have not a mutual regard one to another? To pass both Ancient and Modern Hereticks; It is observable, that the Turks have not been of late so vehement in fighting against the Persians as formerly, their opinions touching Mahomet, being now more clearly knowne then before; and if nothing will

Our Father,

93

will prevail : O that Christians would ruminate upon that of Christ, *Wo unto thee Chorazin, for if the mighty works had been done in Tyre and Sidon which have been done in thee, they had a great while ago repented.*

Luk. 10
13

But why should I say Christians ; for look about, and where, or how few are there, for number illum Christianum putat, in quo nullus Christianitatis agens, is he to be called Christian, who hath no righteousness in his conversation, who oppresseth the poor, and loads the miserable, who robs others, who gives his tongue to lying, his lips to obscenity, his hands to sacrilege, his soul to hypocrisy, by worshiping in the Temple, as if God knew none of this ? Wherefore, *Charissime in Christo, good Reader, let us pray, that the love of Heaven abate self-love, that piety cool our fury; modesty, our lust; moderation our talkativeness; fasting, our curiosity; sobriety, our drunkenness; meekness, our uncharity; humility, our pride; and the love of God, and our neighbour, the love of this present world; and then, and not before, shall we be Christians indeed, and unicocal children to our Father which is in Heaven.*

Aug. de
vita Chr.
c. 11

For the very form of our supplications, binds us to this union. Granting to the earnestness of some, that this Prayer is not to be used as a form, but a rule only ; yet as a rule it commands them to have no malice when they bow their knee, but to pray for all, as burdened by the same sin, liable to the same failings, and justly may expect without mercy, the

Aug. de
sicut:
doc. c. 13

Pro. 15.8

1 Tim. 2.8

Pater Noster,

Greg.
Naz.
Orat. 30
in Lmd.
Basil.

the same punishments. How are they from their own mouths condemned, that not only refuse not to pray for, but glorie in their cursing of their brethren, satisfying themselves to be called from this or that opinion, this or that man? whereas in this, saith a Father, we glory, *Christianos esse & nominari, to be, and to be called Christians.*

Act. 2.38

Act. 8.37

The inheritance and expectation we all have of Heaven, binds us also to this charity. Why should we fall out in that way, or separate in that road of blessed concord, for those things especially wherein the judgement of God doth not concern it self, as not being essential to the purchasing of, or the being abandoned out of Heaven? Peter required of his Converts, but *repent, and be baptized every one of you, for the remission of sins*: I am periwaded, that never was there an age, but had its own particular contentions; nor person, but had his own beloved opinion, extraneous to the principles of eternal life; yet Philip thought the Eunuch richly endowed for glory, and capacitat in the highest degree for Baptism, that he believed Jesus Christ to be the Son of God. What heaps of interrogatories had he been troubled withall, if to have been catechised, excentrick to this, by some spirituallized men in our dayes? But to know Christ, and him crucified only, is no doctrine in our times.

Lycost.
Apoph.
Accon.

The Spartans consulting their wise Lycurgus about repelling an invading foe, had this wholesome counsel, 1. To remain poor, that their

Our Father.

95

their enemy might have no temptation, and to end their privat discords, that their uniting might cause fear. And there is no surer way to confound the rage of a spiteful Devil, then to be reduced to that old Christian temper, of having one heart and one soul, which is not unattainable, if every man will (as he ought) cast his eyes inward, and by viewing his pernicious thoughts, cure himself of those Convulsion-fits, which to the affronting of the very image of God in his face, or converse, befalls him, in dwelling in spleen, rancour, and malice, and it shall evidence a perfect recovery, when his enlarged soul shall praying, say,
Our Father.

Az. 4.32

Jer. 4.14

As to what may be objected, touching *Turks, Jews, Traitors*, or our own enemies, or those of our Countrey, we must alwayes difference the enmity from the enemy, or the power from the person; the Turks power we are to pray against, or our adversaries force or wisdom, but the person ought ever to be supplicated-for, were he stoning us to death, as Jesus did and *Stephen*, for (excluding lawfull war) we are not to do otherwise, without a special revelation, as did *Elisha* in his cursing the children.

Az. 7.60

*2 Kings
2. 24*

If it be demanded, whether a holy man may not say, *My Father*, when he prayeth; It is answered, that some thinks it is proper to Jesus only, to cry, *My God*, or say, *My Father*; yet, since Abrahams servant designed him, *Lord God of my master Abraham*, and *David* most often in the Psalms, expresseth himself

*Matt. 26.
42*

*Gen. 24.
42.*

*John 20.
29*

himself thus, my God, my King, and that Thomas said, my Lord and my God, without a check : Yea, there being a precept that it shall be so said under the Gospel ; It ought not to be accounted sinful, especially when the soul is in privat ; yet, alwayes care is to be had, that in this personal applying of God to thy self, thy thoughts exclude none who are called by thy Fathers name ; for, as Our Father in the general indirectly includes thy self, so my Father in particular by reflection impliyes others, and this by interpretation is, Our Father.

Another Lacedemonian Lady, hearing an ill report of her son, writ after this manner, There is evil heard of thee, mend it or die : So there is evil known to be in this Age, and particularly, uncharitable walking, from which

Aug. de Sobs. Di- left. c. 4 **save your selves, or you die.** Being separat from the God of love, unto whom, *Creatura rationalis*, man is tyed by love only ; the Bern. de Modo bene viv. *love of God, and the love of man, being as the breasts of the Church, which are lovely to Christ, by which the holy soul is nourished, in cleaving to God, and letting out good to man, to the godly, to our neighbour, pari dilectione est optanda vita eterna omnibus hominibus, and salvation unto all men, that heaven, the next considerable thing in the Present, as being the place we pray unto, may be filled with our brethren ; for which, Let Ser. 5.*

Vol. 3. 15 **the peace of God be in your hearts, to the which also ye are called in one body.**

Our Father.

97

Our Father which art in Heaven:

Before our thoughts pursue this part of the Preface, *Heaven*, Gods *ubi*, or the place of his abode, which must be eyed in Prayer: It is fit to notice this word, *Art*, which, though darkly, yet truly intimats Gods constancy, or our Fathers immutability. Others change their affection, their opinion, their situation, but the Lord changeth not, and therefore we are not consumed. Yet this is not objective to be understood, as though he changed not things before him, for that belongs to his free-will, and can alter them as he pleaseth; but in *sensu composito*, he determining his will to one thing, is unchangeable in that, there being nothing that can persuade him to desist, alter his purpose, heighten his reason, or remove his habitation; he wanting the very shadow of changing, his understanding being perfectly clear. Queen Elizabeth her motto of *England*, was *semper eadem*, his is *semper idem*, being still the same, to day, yesterday, and for evermore.

Schib.
Metap.
lib.2.c.3

James 1;
17

This of old was expressed in his Name, *I AM THAT I AM*, *Ebojeb Asher Ehejeb*, *I shall be what I shall be*; referring to his will, his nature, his purposes, his intentions, his love, his mercy, his word, his promises, are everlasting; and therefore is his Covenant called a *Covenant of salt*, that is firm in it self, and preserving others: So that in Prayer, to cut off all Satans discouragements, we may competently be furnished with strength,

Exod. 3;
14

Numb. 18
19

Numb. 18
19

G

in

Luke 10 in questioning our inward part; what is written in the Law? how readest thou? and finding there the expressions of everlasting kindness, boldly concur to thy Saviours precept, and say, Our Father which art in Heaven. Other fathers moving from, and to, other places; from the Streets, to their Tables, thence to their beds; whence, may be, they are shifted to their graves, but this Father in Heaven abides the same for ever.

Psal. 102

24

Rev. 16

5.

1 Cor. 15

10

Zenoph.

de Pæd.

Cyr. lib. 8

Psal. 91

1.

I AM WHAT I AM, is like that which is, which was, and which is to come, denoting both eternity and immutability; and though St. Paul said once, I am what I am, yet as Kings their coin, he circumscribes his performances, Gratia Dei, by the grace of God.

Cyrus dying, endeavoured a diversion to his childrens sorrow, and his friends malady, in discouering about unity and vertue, and the gods, and closed his eyes, commanding that none should behold his soul-less body, but that the Persians being invited to his Sepulchre, all should rejoice that Cyrus was with the gods, and secured for ever against suffering of any evil. May not the Christian, concluding from the paternal relation God beareth unto him, secure his soul from all damping considerations, which can arise from his perplexed heart, upon the entertaining thoughts, respecting Gods immutability, and sublimity, he being in heaven, eternally ruling, and unchangeably abiding to award entanglements.

Father,

Our Father.

99

Father, gives of it self significant and apt succours, to virtuat the practice of Prayer, but a more manifest vigour is acquired, when this *qui es*, which art, is reflected upon. Which expression being read backward, maketh *se*, hinting his being, his immutable being, his unchangeable being is altogether of himself, whence the supplicant may irrefragably infer, that though he hath changed possibly to sin, since the last Prayer, yet God is not altered, and therefore may be addressed unto for pardon, vigorously in assurance.

It is to be noted, that the word, *art*, is not expressed in the Original, but implied only; yet it is manifest that it is not idle in the Translation, but operates upon the duty of Prayer.

1. Shewing Gods presence in it, and therefore our awe. It is used of them only who are before us, for of the absent we say not, *qui es*, which art, but, which is: And therefore, if the women of Corinth were to be covered, because of the Angels, how much more ought all to have a holy modesty, when they call upon God, lest eying him too fawcilly, he make ready his arrows against our faces, the visible seat of our shameful impudence. Take heed therefore, not only to thy foot, but to thy knee, thy tongue, thy face, thine eye, when thou enterest into the house of God, or to thine own prayer-house, lest thou be accounted hasty, fawey, and malapert, by asking of him whereabouts to nourish thy lust.

Thou mayst offend in thy lofty looking,

G 2

with

Symbol.
Comment.
Brixian.
in Verb.
Et.

Mal. 3.6.

Exod. 20.
4.
I Cor. 11.
10

Psal. 21.
12
Eccl. 5.1.
Jam. 4.3

Mar. 6.7 with the Pharisee, much speaking with the Heathen, much repeating with Battus ; for one saith, Battology is *inarticulata vox*, like the talk of young children : Study thou therefore to be manly, and pray with understanding.

Jan. 1.6 2. *Our confidence in it, and therefore let us be open in Prayer.* The Sun never fails, for all the light he transmits unto the world ; the Sea is not diminished, notwithstanding the moisture it affords : Gods Store-house will not empty, though he enrich the world with his substance ; while therefore thou art with him, in thy house or closet, ask enough, ask, that thy joy may be full. *Illi enim ad mino' exaudiendi merentur*, he is heard abundably of God, who being heated with thy zeal, asks and doth, what good possibility is within the sphere of his activity. Ask therefore, and ask again, and ask more, still capacitating for more good, that thy own joy, and the joy in others may yet be more full. *Et ne demittas eum*, and let not him go, untill by love thy soul be joyed unto him, which shall corroborate, and yet more accumulate thy joy.

Aug. de Salut. docu. c. 23 Alexander ordered his Treasurer to give *Anaxagoras*, as much treasure as he pleased to demand ; he asked a hundred Talents, (each Talent valued 375 pound sterl) at which the Treasurer wondering, Alexander gladdened, saying, *Reče facit*, He doth as he ought, knowing he bath a friend who can and will give him so much : Be not sparing in thy requests, but beg the utmost, for the discharging

Plut. Apo. Alex.

charging of all thy debts, the assurance of all his possessions, thy Father can do it, thy King will do it, the glory of Christ, nor of the Angels, nor of the Saints, being not all diminished by thy accession to those heavenly Mansions.

3. Our cheerfulness; therefore, let us not be disheartned in Prayer. That God should come and stand before us with sealed pardons, ought to conciliat us to all heavenly exercises, but more singularly to this personal treaty, to this intercourse of Prayer, wherein we can look God in the face, and he behold our tears, when both are beyond the possibility of other Fathers: What could Amittai have done for his beloved Jonab, when in the Whales belly; yet, this Pater in Cælis, God in heaven, delivered him from all his distresses.

Mat. 6.6

Jon. 7.2

It is to be noted, that though God be often in Scripture said to repent; which implies a change of, and mutation in, mind, yet it is to be understood, *rei mutatio*, not *Dei*: A change there was in the Ninivites first; and after in God, in the language of men, that not being executed which was threatned, we call it repentance; when God repreived their destruction; for, to speak properly, God hath in himself no umbrage of a change; but as the Stars of Heaven, are free from turbulency of the Airs mutations, so is their Maker from mans tumultuous conceptions, his, (not their) abode, being in Heaven.

Gen. 6. 6

Ex. 32.14

Amos. 7. 3

In Heaven, that is, in the Saints, saith a

Pater Noster,

Aug. de
Ser. in
Mont.
Dei. lib. 2
1 Cor. 3.
17

Father, by a harmless mistake, concluding, that because wicked men may, and are terti-ed Earth, so just men may be designed by Heaven, they being the Temples of God, which Heaven is also said to be, yet not in a Figure, but in a proper sense is he said to be in Heaven as a King is said to be in his Court, that being the most glorious, ample, magnificeent part of the created world, discovering to us, power, quietneis, observance in God, when we are at Prayer.

Psa. 11. 4

Hug.
Card. in
Matth. 6

2 Sam.
22. 3

Mark 9.
22

Psal. 115
3
Psa. 2. 4

1 His power to grant what we ask. This word, *in Heaven*, prevents any harsh construc-tions flesh could make of his delay in answer-ing our suits, by letting the greatest infidel know, since he can rule, and doth reside in Heaven, he hath power, authority, omnipotency, to avert from us, what ever we fear, and bequeath unto us what ever we demand, being there as a Father in his Cellar, as a pa-rent in his Buttry, as a King in his Exche-quer, as a Prince in his Council, as a Mer-chant in his Counting-house, ready to per-form the requests made by us, proper to those offices.

There can none ascend thither to assist him, in his designs, he there stands in awe of none, to impede him in his purposes; we need not say, *if thou canst do any thing, help us*, for there he hath done, and will do, whatsoever he pleaseth, holding all under, and in subjection, laughing at those who obstinately seek to make resistance against his dominion.

2 His blessed quietness to hear us when we ask.

ask. Heaven is remote from that noise, and garboil, with which our Earth and Sea, and the inferior Regions are infestred; It's true, it is compared to a Sea, but it is of Chrystral, solide, bright and pure; God is said to have two dwellings, and they both evidence composure; 1. the Heavens, 2. the Humble: In both which, he is in so terene a Region, that if he can be said to have any work, it is to look down and see who seeks after him.

1 Chr. 17.
16Rev. 22.
1, 2

Ij. 57.15

Psa. 142

Psa. 34
15Psa. 121.
1Senec. de
vita Beat.
c. 20

3. *Observance where ever we ask.* As Heaven is above us, so are we thankfully to acknowledge, that our prayers be not hindered, neither by the roof of the house, nor space of the Air, nor the thicknesse of the clouds, from appearing before God, and from being under his eye. The pilgrimages of Rome are but pilgrimages, and their penances, not very comfortable; since we are by precept and example, to lift up our eyes to the hills, whence our help must come; and disdaining such fruitless wandrings, let us look up to Heaven; which the Moralist had some sense of, when he protested his knowledge, that the whole world was his Countrey, the gods governing above him, and about him, censuring, that is, judging his words and actions: Put God in the place of gods, the saying is divine, and the practice thereof in every place will make us holy.

Again, *Pray after this manner, Our Father which art in heaven,* Enforceth our souls to collect that in Prayer, God expects from us, Purenness, Zealonsness, Sadness, Reverence.

1. *Purenness of soul, in not minding the Earth.* It Jam. 4.8
is

is scarce good enough for us to look upon, or think upon, at any time, but in prayer it ought to appear singularly despicable, our appetite ought to be where our eyes are fixed, and they by this precept are extended toward heaven, at which they ought to be intensely viewing, that it may be demonstrated our affections are above.

Psa. 5.3

I Cor. 5.3

Philip. 3

20

Psa. 16.2

Col. 3. 1

Aug. Ser.
de Temp.
135

2. *Zealfulness of Spirit for the things of Heaven.* It supposeth the eye thitherward, and implyeth the heart to be already in love with glory: Man having one Muscle more than any other Creature, by which he can, and doth look directly upward, ought to be as a Pully fixed in his soul, to draw it Heavenward, for the attainment of heavenly bleſſings, for which even nature intimats a great respect, in affording man proper Organs to behold it; that beholding may cause wondring, and wondring may effectuat a desire to possess; *Do not you therefore value or cleave to the Earth, having found a Father which is in Heaven.*

3. *Sadness of heart for being out of Heaven.* The first and second Petitions, irrefragably clear this to have been in our Lords eye, *Hallowed be thy Name*, bemoaning the profaning thereof by wicked men, and let thy kingdom come, regrating the delay thereof from good men: A child in a ditch, will cry for help, and a Saint in the pit, will call for deliverance out of heaven, the possession whereof being enjoyed by the glorified Angels, Earth beholding him but as a stranger, passionately

passionately inviteth him to beg its festination,
or appearance.

*There is Heaven, where there is no sin, where Ambros.
no wickedness is wrought, where death is not lib. 5. de
felt, faith one, pointing toward Heaven; and Sacram.
say thou, because of that, Thy Kingdom c. 4
come.*

4. *Reverence of the whole man.* It is said of holy Basile, that *in sancta sanctorum non se- mel quotannis sed quotidie ingrediens*, appearing before the Lord in the holy of holies, he used it not only once in, but every day of the year; Imitating Moses, Aaron, Joshua, Elias, John the Baptist, Paul, &c. whose respectful and religious life, whose awful and religious reverence unto God, in Prayer, hath produced, and obtained much mercy for themselves, and revoked many menacing Edicts against offenders.

Greg.
Naz. Q.
rat. 30 in
Iaud. Bas.

There are two vices especially, make our prayers not only wearisome to our selves, but odious to God.

1. *Nimia trepidatio*, Much fearfulness.

Pag. Ex.
of the L.
P.

2. *Nimia oscitatio*, Much boldness.

The soul, when too much dejected, with the dreadful apprehensions of incensed wrath, by forestalled imagination, the fancy for reiterated offences, only representing hell, is curbed by this Phrase, *Our Father*: And when self-confidence makes us more daring in our behaviour, being stout before God, projecting rather, how to be homely, not to say clownishly familiar, then how to be holy, or sayingly sprinkled; we are chastised by

Mal. 3.13

Ambros.
ut sup.

by this expression, which art in Heaven, that making us serve with fear, and rejoice with trembling, not presuming upon any works of our own, but solely depending upon Christ's merits, the only golden Vesture, wherein we shall be accepted.

Our Father which art in Heaven.

Of all that heap of Accidents, by which one thing is distinguished from another, God can, and is only differenced by his countrey and his name; two remarks, communicable to none, are here designed to guide us in our addresses to him.

Shema-
jim, the
Heavens.
שְׁמָיִם; ab
שְׁמַיִם; or
ab *סֶגֶן*.

Celar,
or Cœlum;
or Coelum.

Cœlum
quasi
Κολυμ.

Numb. 15

20

All Translations read it Heavens, the Hebrews for Heaven having no singular number; In the first Language here, it is thought to be denominated from its clearness to be seen; others will have it so called from its betokening a mark, bound, or limit; *Cœlum*, is derived by some, from Covering, others from Engraving, because of the lustre of those Stars that seem to be engraven upon it; others will have it so expressed from the cavaty and hollownesse thereof: Our word, Heaven, is borrowed from the Saxon *Hefon*, and to heave, for lifting up, is yet good and ordinary English; yea, Scripture-language, Heaven being above all, and receiveth a three fold signification in holy writ.

First, more largely, because more sensibly for the Region of the Air, in which we behold

Our Father.

107

hold the Birds and Fowls to reside, therefore called the *Fowls of Heaven*, and may be called the lower heaven. Next, more strictly, yee still visibly, for the spacious Firmament over us, called *Heaven*, by God himself, and may be called the *starry Heaven*. Lastly, and more closely, for the very seat of God, where he appears in royal Majesty, admired of his Saints and Angels; and is called sometimes simply *Heaven*, sometimes the *third Heaven*, containing and circumscribing within, and about it self, all visible, or invisible creatures, God in the midst, being the glory of it.

Psa. 79.2
Matth. 6.
26

Gen. 1.8

2 Cor. 12
2

Dam. de
Orth. 5th.
lib. 2. c. 6

Yet observe, his being said to be in *Cælis*, in Heaven, hath no servile signification, as if he were excluded any other place, he being there only as a King in his Court or presence, or as a Skipper in his Ship or Cabine, ruling and influencing all by his authority, or greatness, guiding all with the skilfulness of his hands.

Ps. 78.72

Let us see the nature of the Countrey; Its influence upon Prayer, as it eyes that rule, so pray ye, which cannot be more exactly delineated, then by pourtraying, though in rude draughts, the nature of this Country, whereof we are Inhabitants: In which Death, Hated, Rueing, Fearing, and Complaining, fills the Table.

I. There, (that is in Heaven) is life against Psa. 116 our dying. In this earthly Countrey, we are 3 but hourly panting for breath, and at best in a storm sailing to the port of our grave, and the many deaths we undergo, may sadly cause us superadde to that old complaint, *The sorrows*

*rowes of death compassed me, the pains of hell
Psa. 18.4 got hold upon me, I found trouble and sorrow :
in opposition to which, Heaven, our Fathers
Courtrey, is said to have in it, the Tree of life,
Rev. 22.2 the Water of life, the Bread of life ; there be-
ing no care in getting it, no cloying in eating
it, nor vexation to keep it; whence the nearer
Deut. 33 the Saints draw to it, the sweeter do they
sing, as Moses, David and Simeon.*

*2. Agite igitur : Strive therefore, that when
Aug. de worms shall destroy this body, our souls being
Van. sec. adorned by good works, (unto which our
6. 1 shortness of time, calamities in time, and the
graves of the rich shall prompt us,) we may
with all the Saints, rejoice in Heaven.*

Ælian. variz Hift. lib. 1. c. 29 **2. There is love against our hating :** In this world we are pestered with *ira, furor, odium, wrath, anger, and malice*, contriving mischief against our brother, while our hand is with him in the dish. I have read that a Ewe did yean a Lyon, not a Lamb ; such yeaners, for all the world, are many of us, our pretended innocents, and harmless, being seriously the dame to tyrannical behaviour, and unnatural opinions, which, though at first may be play'd withal, yet proves imperious beasts of prey, towards those about them, when adult.

But in Heaven, each one joys in the prosperity of his fellow, admiring & affecting him, because of his exceeding weight of glory, and God in Christ rejoicing over all, in each one, as a Bridegroom over his Bride, giving them to drink of the new Wine in his own kingdom.

Cesar observes, that at his coming into France,

France, Non solum in omnibus Civitatibus; not only in their Cities, or Villages, but in every house there were factions; Had that noble Commander the opportunity of returning to the world again, he would (it may be) conjecture, France had crossed the Channel, and had been now seated where Britain was. And though there be too much cause of complaining, of many turning Prosylites to the Roman-See, yet it is more then evident, our divisions may make us subject, and our factions betray us, not to Cesar's, but to Romes dominion: (*Let him that readeth understand*) in a worse sense, then Cesar meant the other.

Crf.com.
de bel.
Gal.lib.6
c. 4

To what shifts are some put, to defend their barbarous morosity, in looking aside upon the vertues of the best, and aggravating the vices of the vicious, whereby their lives are but a studious vitality, for defaming one another, and then gilding their slander, by an adulterated reason. Timon's hating wicked men, because they deserved no love, and good men, because they hated not the wicked, was but a compend of the desperat fury, whereby this generation is universally, and therefore miserably for punctilio's; wofully infected.

The single contemplation whereof, more pathetically melts the devout, enlivening him for, and with a desire to depart, and to be with Christ in Heaven; there being no Saul among those Prophets, nor Doeg among those Abimelechs, nor Jeroboam among those Solomons,

(OR)

<sup>modus
adon</sup>
**Bolla de
Cōtemp.
Mon. lib.
2. c. i.** not no Satans among those Sons of God , nor Serpents among those Birds of Paradise. For though *Hominibus stultis suavis est*, the things of this world to fools be sweet , yet to the wise and prudent, they are but bitter ; neither is it loved, but when it is not known ; wherefore such as have the Spirit of God, cryes, *How long, O Lord? how long?*

3. There is pleasure against our rewring. Plato in *Amon* loves to day a *Tannar*, but the same *Phœdo*. object of beauty he hates to morrow. *Voluntas & dolor*, pleasure and sorrow, though of contrary dispositions, are near neighbours; yea, as in the *Fable*, perpetual associates : for they once quarreling, *Jupiter*, finding no other means of reconciliation, so joyned them, that he who embraces one, must hugg the other. Others say, that he joyned them together by an *Adamantine chain*, inseparably to remain. and the best remedy the old *Romanes* found for sorrow, was, the goddess *Angerona*, (i. e.) of silence , whose image was placed upon the Altar of pleasure ; figuring that in the crowd of cares, there was no pleasure but in silence ; a remedy, God wot, that increased the disease.

**Sphinx
Theolog.
Philos.
e. 19**

**Demp-
ster ant:
Rom.
lib. 2. c. 19**

**Luke 23
43** But we have a more sure word of prophesie ; for Heaven from its peaceable pleasure, is denominated *Paradise*, and from its pleasant fruitfulness, there is represented, to endear our respects, a *tree of Life*, whereof we shall plentifully feed, being ordained for their eternal repast, who slight their minds from the garbidge of this present evil world, which

Our Father.

III

is not in the same day to be named, with the
farness of that house, and the rivers of his
pleasures ; rivers, not because they are pas-
sing, but from their eternal overflowing : the
very writing of this minds me, that some-
where it is said, that *Pleasure* washing her
self in a River, *Sorrow* came and put on her
cloaths, then lying on the River bank, and
travelling, every one ran to catch her, yet
found but *Sorrow* in *Pleasures* garment : our
greatest comforts in the opinion of poor Hea-
thens, being overcome, and mastered with
their congenit bitterness and anxieties.

Psal.35
8

Glos.
Ordin

The consideration of which, made St. Paul
to groan earnestly, and ought to urge upon
us a proportionable zeal to inherit that house
made without hands, and to behold what man-
ner of love the Father hath bestowed upon us,
which, saith one, affords unitly three acts, vide-
re, amare, laudare, Beholding, Loving,
Praising God : and how should grief be there?
they entering (when into it) into joy, ha-
ving joy above them in God, and his Christ,
joy about them in the Saints, and Angels, and
joy within them, because of all ; and there-
fore in his Name shall they rejoice all the day,
and in his righteousness shall they be exalted.

Rom.8
23

Psal.89
16

4. There is safety to remoue our fearing
All the splendor of this world being but like
Nebuchadnezzars image, having heads of gold,
breasts of silver, yet standing upon feet of
clay, prognosticks dissolution, and points it
shall have an end. Job, even in plenty, when
on earth, feared, and foresaw poverty : And
was

Job 3.25

Emblem. was not Fortune fancied by such as created
Alcist. gods, represented standing upon a round ball,
Emb. 98 shewing aptitude to motion : Hath not the
 most Christian King a Cross upon his Golden
 Crown ? and the great *Mahometan* glories
 in a half Moon, which more equally inferrs to
 us, a diminishing of his greatness , then to
Eft. 2. 21 himself justly, it portends a growing of his
 power. The greatest Crown may be made to
 totter by its own guard, but to our Fathers
 City there comes none, but detesters of such
 baseness, yea, they are uncapable of tempta-
 tions thereunto.

Eras.
Chil. I.
Cent. 9
Adag. 2.

Not to speak of the Devil, though even
 of him some are in as great fear , as one was
 of *Hercules*, who hearing of his heroick at-
 chievements , did hide himself in a Cave, for
 fear lest he should see him , but spying him
 peeping through curiosity, at first view died
 in a fright. I say, to pass Satan, there is no
 thief can there break through, and steal, no fear
 of evil in their thoughts, no snare in their walk,
 no scandal in their eye, no flesh to beguile,
 nor world to allure, but all in perfect peace,
 that is, peace, peace.

Isa. 26.3

5. *There is largenes to take away our com-
 plaining.* The greatest Kingdom here is but
 a spot, when compared to the whole circum-
 ference of the Mapp ; and it may be , our
 portion in that Kingdom is not in the Cart
 at all : which makes men look, not to say leap,
 over hedges, that with conveniency, field may
 be joyned to field ; but this Kingdom of our
 Fathers is spacious , and the most enlarged
 foun-

Our Father.

113

soul hath so much elbow-room, that the ex-
tasis of his Spirit are fixed in his possessions,
and the highest rapture he is transported unto,
makes him not grudge the glorious lustre
of his rich, because Sainted Comrade.

*In our Fathers house are many mansions ; Job.14.2
wherein the soul is satisfied, being in the like-
ness of God : For, if beauty be pleasing, they
shine as the Sun; doth strength content them ?
they shall run and not be weary, walk and not
be faint; doth royalty affect them ? they are
crowned Kings ; if satiety please them ? they 7.
inherit all things. Solomon shall not then
have only wisdom, nor Abraham obedience,
nor Sampson strength, nor Phineas zeal ; but
every one shall be endowed with all, and im-
ployed, not in looking asquint upon each o-
ther, but in eying, praising, and adoring God.*

*Lewis son to Charles King of Sicily, con-
templating these two Kingdoms together,
whereof we speak, said, *Si regnum paternum
confidero ; If I consider my Fathers Kingdom,*
how little is it ? how small is it ? in compa-
rison of that which is upward, into which the
soul is admitted, when a man once lifts up
himself: This he spake, who hardly saw the pave-
ment of the palace of our heavenly Father,
& but hazy weather, the utmost coasts of that
blessed Countrey. Yet even that, did, and
will, operat to that degree, as to put no esti-
mat upon the fairest flourish, Earth can make
at any time, much more at Prayer : Unto
which, there are these fix things concur-
ring. 1. Its largeness, 2. Its fairness, 3. Its
glory;*

H

Pater Noster,

Aquin.

Ser. in

Fest. S.

Marc.

Ser. 2

2 Cor. 5.1

Psa. 84.8

Chrys.

Ser. 68

K. Jam.

Med. on

L. P.

Mel. A.

dam. in

vit. Oecol.

Feb. 2. 21

glory, 4. Its cheerfulness, 5. Its exercise, continual praise, 6. Its eternity, enduring for ever.

Touching the influence this description hath upon Prayer, to repeat the same things, being profitable, this account may be rendred.

1. That Prayer is immediately to be directed to God in Heaven, in opposition to all upon Earth: The best Father, is but *Pater pulveris*, a Father of Dust, and therefore, not capable to be for us, either a Sun, or Shield. It is also a direction to pray to none but such whom we are sure are in Heaven; At Rome, they are sainted, whom yet, save in common charity, we know not but they may be damned: However it be, let us be put in mind to lift up our hearts, to our Father, *Sursum corda*, who is in Heaven.

Have a care, said a dying Reformer of the last Age, my dear Children, my Eusebi, my Irene, my Alethea, that you love God the Father. Little children, saith John, keep yourselves from idols; Have a care that you pray to your Father, saith Christ to all his Sons, After this manner, therefore pray ye.

2. That Prayer is to be offered up with reverent and spiritual thoughts, not likening God to any Creature upon Earth. As we know not what is the likeness, shape, or form, of the inhabitants of Heaven, so are we utterly ignorant of the nature of God in it; and therefore, in Prayer, to conceit him a man, as some atheistically do with us, or paint him like an old man, as some superstitiously do, who are of Rome, is a discredit to his spiritual being:

To

Our Father.

115

To desire to see, and then to worship, is to worship without faith: Abhor therefore, such idolizing, and pray against the impreſs of such absurd vanity, the more absurd, that there was no manner of ſimilitude ſeen on the day the Lord ſpoke in Horeb; and though we ſee heaven daily, yet can we give no account of its na-
ture, how much leſſe of God, who is within it.

Deut. 4.12

Chrys.
Hom. 3.
de in-
compre-
hens. Dei
naturæ.

Sphiox.
Theol.
Phil. c. x

Euclid being vexed with an impertinent Questioniſt, about the gods; tartly replied, *Quæ petis ignorō, I am ignorant of these things, but this I know, that the gods have indignation at such curious searchers.* Sure we are, those that confine the illimitable God, in the imaginary ſpace of any thing visible, or form his spirituality in the likeneſſe of what can be fancyed, creat a god which cannot hear them, and slight a God will be revenged upon them.

" Besides these, men make God an idol, " when they prepare not their hearts, nor fit " their affections for his ſervice; and again, " when all their religion is in the Temple, " and again, when they invent wayes to wor- " ship God, and follow their own imaginati- " ons. To ſpeak of committing, or loving " ſin in ſecret, or of hoording up wealth, with " trust, or forswearing themſelves in judge- " ment, were large ſubjects, yet by theſe, God " is made an idol.

Church
Mil. 154

3. That Prayer is to be preſented with ſin-
cere and pure affections, not defiled with con-
templating of Earth. This, ſo pray ye, (to
liew it once more) renders Heaven, the ob-
ject of our eye, and therefore, of our heart;

Ezek. 33
31

Pater Noster,

to be looking to Heaven, and pointing to the Earth, with the Roman Senator, is to become sharers of his deserved scorn : and yet, how many are there, while Heaven is in their mouth, flesh, fish, or ships, are in their heart : Acting too truly, what in the Fable is said of the Wolf, when at School, for learning to spel Pa-ter, Father; but being by his Master, ordered to put them together, in stead of Father, said, *Agnus*, Lamb, thinking on his prey. An userer at the same time, made the like proficiency, and in place of Fa-ther, said, *Pecunia*, Money. But let not this be among you, he is in Heaven, and hath *his eye-lids* *tryng the children of men*; not but that he

Psal. 11. 4.

Cajet. in Mat. 6. 9. is every where, but in Prayer, he is by design said to be in Heaven, that our hearts and minds may be listed up to the excellency of his dignity and greatness, having *all things naked and open before him*, and therefore, thy hypocrisy is apparent, thy in-side, being naked.

Heb. 4. 13.

4. That Prayer is to be quickned, by confideing in the All-sufficiency of God, to give what is asked, whether things of Heaven, or of Earth. By the Heavens, and influences theresfrom, is Earth and Sea sustained; he is in Heaven, therefore in the Air, upon the great Waters: And because, he can order all for his peoples good, we are not to despone, and doubt of his soveraignty, but let our necessities be known, whether for the Wine-pres, or for the light of the Sun, or for the Cattel upon a thousand hills, fish in the Sea, Fowls of the Air, Angels

Psal. 50.

10

Our Father.

117

Angels in Heaven, or mercy from his bosome,
for his Son, we need not doubt redressing. *John. 16*

He is in Heaven, and thence, he gave horns *23*
to the Bull, hoofs to the Horse, teeth to the
Lyon, fins to the Fish, wings to the Bird,
scent to the Dog, motion to the Air, cool-
ness to the Water, heat to the Fire, light to
the Sun, chain to the Devils, strength to the *Jud. 6*
Angels, his Image and his Son to man : what
therefore, should make the humble Orator
to pray sorrowing, as those without hope? *O Matth. 14*
thou of little faith, wherefore dost thou doubt? *31*
He is Almighty God, walk (pray) before him, *Gen. 17.1*
and be perfect, be confident.

5. That Prayer is continually to be qualified
with earnest considerations, tending to the ho-
nor of God, while we are upon Earth. It is a
dishonour for a Prince to have suits made in
his presence-Chamber, not adequat to the
dignity of that room: To ask of thy Father
in Heaven, meat, money, or cloaths, to de-
bauch with the glutton, to swill with the
drunkard, entice with the stallion, is a re-
proach unto his Majesty; ask things fit for
Heaven, and do things like Heaven, that it
may be known thy Father is in Heaven, that
is, in thee, as some expound these words, say-
ing, *Illi sunt Cœli, These are Heaven, in whom* *Amb. in*
there is Faith, Gravity, Contineney, Knowledge, *Psal. 119*
and a heavenly life. *Ser. 12.*

Fulgentius, while young, had frequently *Vita Ful.*
these thoughts fluctuating in his breast. "Cur Autem o-
" sine spe, &c. Why do I live on Earth, with- *Pera. c. 2*
"out the hopps of Heaven? what profit shall

H 3

" the

Pater Noster,

"the world at last bring me, if we love to
 "be merry, is it not better to have a good
 "conscience, and how much better do they
 "rejoyce that fear nothing but sin, and flus-
 "die but how to keep the Law? &c.

Rom. 1:18 Let us pray for these, or the like matters, as for the avoiding of judgments, for they are revealed against all unrighteous men,

Heb. 4:16 from Heaven; or for procuring of grace, for that becomes Heaven; And all weighty mat-
 ters bearing equality with Heaven.

View the whole fabrick of the Lords Prayer, and there is nothing can be accounted trivial, or base in it; the forgiving of sins, deliverance from evil, the bread of our necessity, the fulfilling of his will, the advancement of his kingdom, are substantial and solid purposes; so is the request that's first, because the chief end of all, for the hallowing of the Name of God, which being the first Petition, as impatient of any longer delay, we put a closure to the Preface, *Our Father which art in Heaven,*

CHAP. II.

Hallowed be thy Name.

THIS is the first part of the holy place; which our eyes are invited to behold, I say, invited, for otherwise its dazzling might not only amaze us, but utterly darken those Casements of the soul; those

Our Father.

119

those balls of light ; our bodily eyes ; our souls intelligence.

What some have observed of all the Petitions, may be attested of this one ; it being 1. short, 2. full, or comprehensive; where, by the way, their arrogance may be detected, whose popularity made them in publick give this Prayer, *correction & emendation*, abridged or enlarged to the people, as their emptiness or vanity gave them occasion, or eloquition : Let thy Kingdom come in our dayes, cryed one ; Lord, lead us not into temptation, cryed another ; equally absurd, yet excusable, (because it might be from ignorance) in regard of them whose singularity and pretended holiness, ascended the chair, and passed an Act of Sequestration upon the Prayer it self , discharging it in the Church, so far as they could, by their total omission of it , or stigmatizing them who used it : but for all their eminencies, the Lords Prayer is sacred , and verily, verily, where ever the Gospel of the Kingdom shall be preached , that Prayer that he hath made, shall be used for a memorial of him.

Mat.26

13

The Petitions, like the Precepts of the Law, are divided between God, and man, those respecting God, are first placed, as *Hallowed be thy Name, &c.* those respecting man then follow, as *give us our daily bread :* so that *hallowed be thy Name,* is the first Petition, of the first Table, in this Law concerning Prayer, so pray ye, because of which it is first to be considered.

Ic

Agrip.
de Oc-
cult.ph.
Sib. 2. c.
10

Gen. 4.15

2 King. 5
14

Josb. 6
15

Zecl. 4.7

Binchi.
Metif.
Theol.
Loc. 29
c. 5. Art.
2.

It shall not be much here debated, whether there be six or seven Petitions, the Ancients are generally for seven, so are the Romish Interpreters, and some also of the reformed: The number seven, was by the Hebrews called *numerus juramenti*, because Abraham in swearing to *Abimelech*, took seven Lambs for a testimony; by others it is called *numerus ultionis*, the number of revenge; for he that killed *Cain*, vengeance should be taken on him seven fold. By others, *numerus libertatis*, the number of liberty, the Hebrew servant being liberat the seventh year: By others, *numerus purificationis*, because the Leper was to be tryed by seven dayes, and Naaman washed seven times: Hence some call it *numerus Sacer*, the holy number, God rested the seventh day, *Jericho was taken the seventh day*, Christ slept in the grave the seventh day, *Enos the seventh from Adam was translated*: We have seven Lamps in *Zechariah*, seven Trumpets, and seven Seals in the *Revelation*, and *David praised seven times in the day*, and this hath had so great veneration in all ages, that some will have it, *numerus orationis*, making deliverance from evil, a distinct Petition, from that against temptation; approved by *Chemnitius*, and King *James*, as shall be seen in due place, they shewing good reason for this enumeration of seven Petitions.

In the first whereof, we beg admission into his Temple, in *Hallowed be thy Name*: In the second, to his Palace, in *Thy Kingdom come*:

In

Our Father.

121

In the third, to his Council, in Thy will be done : In the fourth, to his Granary, Give us our daily bread : In the fifth, to his Treasury, Forgive us our debts : In the sixth, to his Ar-mory, Lead us not into temptation : In the seventh, to his Garden or Arbory, Deliver us from evil.

Unto all which if we pray truly, all Prayer Aug. ad
may be congruously reduced; in evidence Prob.
whereof, receive a Fathers judgment, with cap. 12
very small alteration: If any beg, Let the Psa. 67.3
people praise thee, O God, let all the people
praise thee; saith he not, Hallowed be thy Name?
If any call, Turn us again, O Lord God of Psal. 80
Hosts, and cause thy face to shine, and we shall 7
be saved; saith he not, Thy Kingdom come?
If any supplicat, Order my steps according to Psal. 119
thy Word; desireth he not, Thy will be done?
If any demand, give me neither poverty, nor 133
riches; saith he not, Give us our daily bread?
If any utter, O Lord my God, if I have reward- Pro. 30
ed evil to him that was at peace with me, yea,
I have delivered him that without cause is 8
mine enemy; is not this to be construed,
Forgive us our debts, as we forgive our
debtors? Implores any, Send out thy light
and thy truth, let them lead me; is not that, Psal. 43
Lead us not into temptation? And doth 3
any request, Deliver me from mine enemies, Psal. 59.1
my God; is it not, Deliver us from evil?
Hence therefore, this Prayer is not only as a
rule to pray by, but as a form to pray in, sup-
plying what ever is deficient in the supplica-
tions of mortals, whose arm at longest, can
not

Luk. 11. 4

Pater Noster,

not fathom the length of that request put up for the belly, give us bread; much lesser commendat the extention of that put up for God, *Hallowed be thy Name.*

Yet as we can, we shall search, 1. into the matter of this Petition, hallowing of the Name of God. 2. The order of it; for it is reckoned among the first three, and is become their Captain, therefore more honourable.

*Græca
īdixit.*

Camb.
Rep.
pag. 45

Gen. i. 5

Camb. ut
supra.

Name, hath its name in the Greek, from the help, or aid, it gives to know things, or persons by, and with, the Latines, *Nomina*, were not *amina*, marks, tokens, signs, to difference things by; when men were fewest, there were names, and they increasing, surnames were added, still to distinguish one from another; neither do we find any Nation so barbarous, but had names, the savages of Mount *Atlas*, in *Barbary*, excepted, who were reported to be both nameless, and dreameless.

Names begun with the Creation, the eldest daughter of which, being Light, was called Day: And who can shew the improbability of their duration, when time shall be no more? Moses was termed *Moses*, when Peter saw him in the Mount, and who is that, will earnestly deny, that *Eros* shall not be called *Eros*, even in glory?

The old *Pollanders* gave names to their children, at the first cutting of their hair, but the most Christian Nations have followed the Jews, and given names about the eighth day; yea,

Our Father.

123

yea, the old Romanes gave it to their Femals,
the same day, but to their Males, on the
ninth.

All gave them for discrimination, to diffe-
rence a *Cain* from an *Abel*, *Samaria* from
Jerusalem; some had it, because of some
property, as *Esaū* from his being hairy: Some
from an achievement; *Jacob* was called *Israēl*
for his prevailing with God. Others gave
names from a desire of continuating their
own names upon earth; and because it is a
kind of judgement, to want a name, as did
Davids adulterous infant, and the rich *Churie*
in the Gospel, for this they intended to call
John, *Zacharias*, after the name of his Fa-
ther; some give them, in imitation of some
virtue, as *Job*, or *David*, as spur for the
bearer, to follow the vertues of those Saints.
Hence it is thought *Jacobs* sons were never
named *Jacobites* but *Israēlites*, to animate the
whole race for strugling with God untill they
got a blessing. Lately, Names have been im-
posed from some sudden emergency, as *Isaac*
from *Sarabs*, or *Abrahams* laughter; or from
future foreseeing, as was *Cain*, *Abel*; or from
some profession, as at this day, the *Mahome-
tan*, from *Mahomet*, and the *Christian* from
professing *Christ*.

Most of these wayes have God taken to
himself, and recevied names from others,
yea, we may say, surnames; he is often called
the Lord, Jehovah, God; and frequently,
the God of all consolation, the Lord God of our
Fathers, the Saviour of *Israel*, who blottedh

Gen. 25.
25

Luk. 1.59

Arer.
Prob.
Theol.
loc. 79

Gen. 17.17
Gen. 48.
12

Is. 43.25

out

Pater Noster,

*out transgressions for his own Names sake,
which is to be hallowed.*

In order to which, let us descend upon,

1. What may be understood by his Name.
2. How that Name is to be hallowed.
3. Why the speciality of that Name is expressed, all other names being secluded, as is implied in that Pronoun, *Thy Name.*

By name, in general, understand his ineffable and invisible essence and nature, which he held out in his Name; *I AM*, and his Name, *Jehovah*, is so peculiarly his, that it was never, and is never to be communicated to any creature; not that the letters of his Name, *Jehovah*, is to be adored with the superstitious Jews, as those of *Jesus* are, with the idolatrous Papists, but his nature expressed in, and by, those letters, including both the Spirit and the Son; for all that the Father hath, being his, *cur non & nomina*, why should not the Name, *Jehovah* be likewise, and consequently he get his respect?

By name, understand also his wonderfull and inseparable properties, as Wisdom, Omnipotency; as also, his beautiful, and admirable acts and workings; all which are called upon to praise, that is, occasion, or persuade others to glorifie the Lord; such as his work of Creation, Redemption, his wonders, miracles for preservation of, and for, his Church; add to these his comfortable and inalterable writings, which he hath so exalted above all His Name, that when many of his works, shall change and wax old as a garment, his promises

Ex. 3.14

Ex. 6. 3

*Tert. Ad.
Prox.*

Pf. 19. 1

*Pf. 148.
3*

Pf. 138.2

ses to his servants, shall endure for ever :

The doctrine whereof, is not to be blasphemed, for by that his Name is spoken against. ^{1 Tim. 6.}

Let none hence conclude, that it ought from this, to have been, *Hallowed be thy Names*, that objection being long ago answered ; for *Nomen Divinum*, the Name of God is here expressed in the singular, to remove the occasion of idolatry, or conceit of many gods. *Thy Name*, having respect to the Father, mentioned in the preface, in which also the whole Trinity is included, yet not expressed in the plurality of persons, for the reason aforesaid.

Nomina sancta & immaculatae Trinitatis, Chrys. de Sp. Sanct Hom.
the names of the holy Trinity, being taken not so much from nature, as from holy works, we shall observe some letters of this Name, that we may be careful of giving him in it, that due respect, which belongs unto his greatness, since the secrecy and mystery of his being, dischargeth our frailty and ignorance, curiously to pry and behold his Name, in his works of mercy, of wonders, of patience, of comforts, of veracity : the first respecting the miserable, the second the despicable, the third the scornful, the fourth the mournful, the fifth the doubtful.

1. One great letter in his Name, is mercy promised to the miserable, and may be as clearly seen as Pilat's inscription over Jesus ; by this as well as Paul, all are delivered from the body of death ; and the mercy shown to the Prodigal by the Father, discovers the tenderness ^{Rom. 5: 24}

Pater Noster,

tenderness of God towards a sinner, when becoming (which yet is through grace) flexible and penitent.

Pf. 31. 7

In this the Saints rejoiced, and for this God is feared, (that is hallowed) and in- created, his heart being affected with the mi- series of poor man, he stands at their hand, to save him from those that would condemn his soul; Christ pleading out of compassion, and procuring not a repressive, but a pardon.

And when men neither do, nor will im- plore his Omnipotent aid, for deliverance from evil, nay, when they reluctat against his severe threats, either that they be superceded, or omitted, his mercy passing over all neglects, presseth in upon them, dilating it self so far, that no faculty of the soul more cordially en- tertains the thoughts of any thing, save those of Mercy, Mercy.

Ber. de
Evangel.
Sep. Pan.
Sec. 2.

Septim in me videz misericordias Domini:
A holy man viewing the experiences of Gods love, finds a seven-fold mercy graciously af- forded to himself. "The first was, that God
"had preserved him from many sins in his ge-
"neration; another was, that he had highly
"and often offended, yet had not been
"plagued; A third was, that in visiting his
"soul, God had made him know that sin was
"bitter; A fourth was, that he becoming pe-
"nitent, had seen the blessedness of him,
"whose transgression was covered; A fifth
"was, that after his recovery, he was kept
"from falling back into his old sins; A
"sixth was, that he had grace given him to
"promove

Pf. 32. 1.

Our Father.

127

to promote and advance in a holy conversation; And the last was, (in which he highly magnified God) that he had gotten the assurance of acquiring Heavens Kingdom.

It was said by them of old time, the Lord is merciful and gracious, slow to anger, and plenteous in mercy, and therefore will the Lord wait that he may be gracious unto you ; that he is merciful and gracious, speaks his mercy *Ps. 103:10* to be Speciosa, beautiful, but that he waits to be gracious upon you, shews that it is, Spatiosa, exceeding large and universal.

2. His wonders performed to the despicable, is another Letter, and may be as clearly seen, as the Prophets vision upon Tables, he that runs may read it ; and who reads it, ought to fear before it. That which he hath done for his little Benjamin, for, and by, Moses, in the land of Ham, and the terrible things by the Red-sea, should make the whole earth tremble before him ; and how twelve fishermen from Jerusalem, have brought the greatest Princes, and most refined part of the Universe, to imbrace the truth of Christ, and him crucified, in so ample and honourable manner, that their Crowns hath not its chiefest Jewel, if it want a Cross, nor themselves accounted of, but as Barbarians, if not Christian, is strange : wherefore hallow his Name, sing unto him, talk you of all his wondrous works.

That famous Christian, and woman-Martyr, *Blandina*, being by tormentors tormented by turns, wearied, and not able to plague her with

Hab. 2:3

AS. 1:3

1 Chr. 16:9

Euseb.

Euseb.

Hist. lib. 1

1. 1.

with renewed tortours, having her body rent,
yet as oft as she pronounced, *I am a Christian,*
and have committed no evil, was refreshed, and
felt no pain.

Tyberius the Martyr, compelled to offer Incense to idols, or walk bare-foot over hot Iron, boldly undertook the last, with these words, *Depone, O Fabiane,* renounce thy unbelief, and do as much in the name of thy *Jupiter,* as I in the Name of my *Jehovah;* and if he can, let him save thee from pain or torment. How did he secure the *Children* in the Furnace, *Joseph* in the Prison, *Job* in the Dung-hill? wherefore, *glory ye in his holy Name.*

Psal. 105

3

There are three great wonders should cause men revere and stand in awe at Gods Name and power; 1. Christs rising from the dead. 2. His ascending up to Heaven. 3. Converting of the world by twelve men, by the contemning of wealth, despising of glory, refusing of government, and enduring of torment, which was wonderful.

3. His patience protracted to the scurful, is another Letter, and may be as evidently seen, as on the thigh of the *WORD of GOD, KING OF KINGS, AND LORD OF LORDS.* They who are as sum oak to his eyes, are yet admitted into his Temple; and how oft would he have gathered *Jerusalem?* yes, our selves, when the Sun riseth may learn, that the goodness of God leadeth us to repentance.

Revel. 19

16

Rom. 2.4

Mat. 3.10

It is true, the Axe of his justice is laid at the root of the tree, but mark, it is but *Laid*,

Our Father.

129

laid, to see if fruit, by consideration and contrition, will come ; and though he be broken with our whorish hearts, yet he saith, *How long? or, when shall it once be?* *Ezek. 6.9*

We believe Gods power, and have heard of his thunder, yet how few faith as *Adam*, *I Gen. 3.9* was afraid when I heard thy voice in the Scriptures ; but after all our roavings, rather impudently say with *Gehazi*, *Thy servant went no whither* ; and because we are not sentenced to judgment, infer either that he is like ourselves, or mocks the promise of his coming ; both which is endured through his ineffable patience, to reduce us at last to more sober apprehensions ; that is, repentance, contrition. *2 King. 9.25 Ecc. 8.11*

4. *His comforts exhibited to the mournful*, is another Letter, as clear as the name, *John*, upon *Zacharias* Table : he is called sometimes, the God of *Abraham*, and sometimes, the God of *Heaven*, as also, of grace and consolation ; His Spirit the Comforter, drying the eyes of all, who discerning their crimes and dangers, sanctifie his Name , by calling for a pardon, against those defections they have made, from the way of his holiness and peace. *Luk. 1.63 Rom. 1.5*

What high revelations had *John* the Divine in *Patmos* ? what comfort had *Jacob* in his stone-pillows ? and may we not appeal to many, if in providence, by Prayer it hath not been said, *Be it unto thee according to thy faith*, when they have been perplexed by the cold blasts of temporal or spiritual calamities, *Rev. 1.9*

Pater Noster,

ties, and as Nebemiah, been made to stand
Neb. 9. 5 to bless the Lord for ever, and his glorious
 Name, which is exalted above all blessings and
 praise.

*Job. II.
40*

It is the worlds design to delude the soul,
 the fleshes purpose to betray it, and Satans to
 destroy it; but Christ resolves to protect it,
 and checks our unbelief to the end of the
 world, with his, *said I not unto thee, that if
 thou wouldest believe, thou shouldest see the salva-
 tion of God.*

In all conflicts, we have seven grounds for
 consolation; 1. The mercy, bounty, and
 love of God. 2. The mediation of Jesus
 Christ. 3. The sealing of the Spirit for the
 day of redemption. 4. The Covenant of
 grace, by which we are adopted as sons.
 5. The seals of that Covenant in the Sacra-
 ments. 6. The gifts of the Spirit to perse-
 vere. 7. The example of those Saints, whose
 iniquity hath been pardoned, whose souls
 have been delivered, as *David, Paul, Zachaeus,
 Manasseh, and the converted thief*. All which,
 in spight of those numerous Troups which
 assault and oppress man, in the contem-
 plation of his own misery, affords auxiliaries
 upon the only expence of a hearty *Miserere
 mei, Lord have mercy upon me, sufficient to
 set the soul free from all disturbance, and
 settle it against all shakings whatsoever.*

5. *His Veracity to the doubtful, is another
 letter of His Name, and equally clear to that
 Motto engraven upon Aarons mitre, HOLI-
 NESS TO THE LORD.*

Our Father.

131

He hath many Names in Scripture, yea, and surnames too, as the mighty God, the jealous God; but his truth is one of those immutable things, wherein we have strong consolation, both in our life and death; comparing his veracity with the transient and fading, because airy promises, or undertakings of men, which are in our greatest extremity as volatile, as are the passions and humours of the undertakers, hence the Philosopher Pitbagoras, being questioned, when men were likest the gods, replied, when they spake truth, that having but one face, and one way, said another, like unto God, without change, or revocation.

Ps. 25.10

Heb. 6.18

Srobri

Serm. 9.

de Verit.

Senec. in

Epist. 102

He hath highly glorified this attribute,
1. In the execution of those things denounced against sin, and finners, which should make us fear his Name. 2. In the Salvation of his Elect, by his Sons condescendency: At last, the seed of the woman bruised the head of the serpent; Let us accordingly rejoice in his Name, for the idols of the heathen are vain, but our God is a God of truth. 3. In the preservation of all things made by his ordinary providence; therefore presume not upon his Name, hallow it, but tempt it not; our Saviour would not tempt the Lord, by casting himself down from the Pinnacle of the Temple, there being a pair of Stairs for descension; for he is said to tempt, *qui sine ratione*, who without necessity, will cast himself upon, or in an apparent hazard, when otherwise it may be avoided.

Isa. 30.6

Gen. 7.21

Mar. 4.7

Theod.

in Destr.

Quæst. 56

Pater Noster,

So abstruse is the essence of Almighty God, and so diffused is his power, that the only one God, in Scripture, and with all people, hath received different names to expresse his Nature by, and beautified those names, I might say, sanctified and hallowed them. *Præclaris Elogis*, with singular and eminent Attributes; from his existence, he is called, *Jehovah*; from his being with us, *Emmanuel*; from his great authority, *the Lord of hosts*; from his dreadfulness, *a consuming fire*; from his goodness, both we and the Germans, calls him, *God*, or *Gott*; and from his kindness, he is ordinarily termed, *Father*; from the word *barun*, that from his care over us, as children in feeding, begetting.

Say not of his Law then, it is vain, for it is his Name, and every article thereof is good and necessary, composed neither by Art, nor mans device; slight it not, for its plainness, simplicity, which made the wise and learned Philosophers of the world disesteem it, as not flaunting (though yet it be majestically high,) for by its light, our steps *MUST* be ordered; by its food, our souls nourished; by its virtue, our diseases removed; by its edge, our enemies subdued; by its drawing, our wounds cured; and by its instruction, heaven *MUST* be acquired. Buy therefore

Chrys. in Bibles, Animæ Pharmaca, the souls Apothecaries Shop, there being their proper receipts, not only against all diseases, but antidots against all damages, and tredencies, to prevent all losses, which the Spirit in its quickest intuition,

Lemn.

Exhort.

ad vitam

opr. c. 59

πειδας
τηνων.

Lect. de

Instit.

lib. 5. c. I

Epist.

Cotof.

Hom. 9.

intuition, can behold it self capable to come under.

Creatures are but creatures, and as to Salvation, but meer consonants, wherefore in comparison of the Gospel, all creatures are to be abandoned; If punishing with a vengeance those who deride its authority, and sitting in the seat of the scornful, give suffrage against its dignity. The last words of a profane courtier, in this kingdom, once were, *apagite, away with these idle things concerning Christ, I never believed there was a God, a devil, or hell, and for which I am now damned,* and turned over to the devil, to be eternally plunged, according to my merit, in the lowest hell, and so died; the Gospel being in readiness to revenge all disobedience, either in life, or at death.

Much better died *Sandus Dacianus*, Deacon of the Church of Vienna, who in the midst of exquisite torments, from persecuting heathens, being demanded what he was, *Replied, I am a Christian, this is my Name, my Country, my Family, my Religion, and besides Christian, I am nothing:* and until all things be accounted as dung, in comparison of the excellency of the knowledge of Jesus Christ, the Name by which we must be saved, we shall never spell our own Salvation.

Abuse not his creatures, his name is seen in them, the basest of them (if there be any base) is wonderful, and as a straw can puzzle the wisest; for, know, as false Doctrine, so a profane life dishonours the name of God, and affronts

Tristium
Historia.
lib. 2. in
Append.

¹ Cor. 10.
6

Euseb.
Eccl.
Hist. lib.
5.c.1. &c

Phil. 3.8

affronts the Majesty of our Saviour ; eat not
with the *Glutton*, for delight ; sit not down
with the *Drunkard*, for good fellowship ; for
bitterness proves the issue of unholy friend-
ship.

Respect the Sacraments, for his Name is
also beheld in them ; by the one are we bap-
tized in his Name, and by the other, nou-
rished in the application of him in them, both
to our selves ; let them be Sacraments, that
is, industriously prepare for them, *Sacra men-
te*, holy appetites, making neither the Table
Mal. I. 6 of the Lord polluted, by a meer customary
coming, nor the waters of the Sanctuary de-
spicable, by a careless beholding, but sancti-
fie our selves in religious meditation, upon
the nature, end, and use of these sacred My-
steries, that our Christianity may be fertile,
and evidenced to have a higher rise then edu-
cation.

Our Baptism hath a more noble end, then
Gal. 3.17 by a name to distinguish us among men ; for,
he that is baptized, hath put on Christ, that is,
de jure, we are to be accounted the Sons of
God, or, that we are covered and protected
(as with cloaths) by Jesus Christ, his Spirit
giving us an inward garment in renovation,
an outward in conversation, and in both, by
a conformity to his holiness ; or, that by
baptism, all our sins (as our bodies and im-
perfections by cloaths) are covered by Christ,
our works, affections, our selves are changed
into Christ, which more discovers our mon-
strous baseness, if for any reward, much lesse
for

Theod.
in loc.

Aquin.
in loc.

Cajet.
in loc.

Our Father.

135

for any lust, we so honour not his being, as to make our very lives pray, *Hallowed be thy Name.*

Hallowed be thy Name.

WE have now the application of holiness, not to say Hallownesse, unto his Name, to be considered, that we may regularly engage our selves, both to live and pray according to this rule. This Petition is like that of our Saviours, *Father, glorifie thy Name;* we read of old, of hallowed Places, Times, Persons, Vessels, yea, any thing that was dedicated to God, or separät for his use, or any thing used in his service now, in a Scripture-sense hath a degree of holiness; but God is esteemed holy, being perfectly free from the very stain of impurity; his mercy, pure mercy, his justice, holy justice, his truth, holy truth, his knowledge, holy knowledge; the first, wanting folly, the second, cruelty, the third, mistake, and the fourth, ignorance, yea, himself being light, and in him no darkness at all; and therefore, his Name like his House, is not to be polluted by the transgressions of the people, after the abomination of the Heathen.

And if Holines be a knowledge of, or how to worship God, we are not to persevere in our ignorance, but to value every document offered, that may make his Name known, which he is resolved to hallow, that is, make holy, and

*John 12
28*

*1 King. 8
64*

*Lev. 20.
10.*

Ex. 29. 1

Dionys.
de divin.
Nom. c.
12

*2 Chr. 36
14*

Cicer. de
nat. deor.
lib. I

Chrys. and which we ought to sanctifie, that is, to
hom. 20 glorifie in our selves first, and before all others
in Matth next, that his Name as it is holy, may be hal-
Tert. in lowed, honoured, and magnified of us, and
Or. Dom. his glory shine more and more among men,
though our enemies, for their reconciliation.

Glos. ord It properly signifies, to preserve from the
in text. Earth, that it be not defiled with our terrene
Sweton. maleversation, but contrary, by a holy Arti-
in vita fice, hold, or heave it still upward, as *Cesar*
Jul. Ces. did his writings in his left hand, and holding
 his royal Coat-armour in his teeth, that the
 one should not be wet, nor the other become
 a prey to his adversary, when swiming for his
 life at *Alexandria*. So hold we fast his Name,
 that it may shine, and out-shine all other be-
 ings in the Firmament of this world, provok-
 ing one another to revere the same.

Chrys. God said of *Paul*, *He is a chosen vessel un-*
hom. 3. *to me, to bear my Name before the Gentiles;* as Standard-bearers in war, are to undergo,
in 1 Tim. and suffer much, in holding up the Banners,
 or Colours, lest they fall into the enemies
 hand; so those that bear the Name of God,
 or of Christ, whether in peace or war, are stu-
 diously to endeavour, that neither by ill
 speaking, nor ill doing, it fall into the hands, or
 vile tongues of the wicked, that they may
 triumph in heaven above, and be admired for
 their stoutness and courage, by the holy
 Angels.

The duty is undergone three ways, First,
 generally, then specially, then personally; the
 first

first eyes Nature at large ; the second, Graces
and the third, the Souls of men.

Eying nature, in praying, *Hallowed be thy Name,* we intreat earnestly,

1. *That all things might, and all affairs end in his glory.* As this is the end of all his undertakings, so it is the beginning of our desires, *Confuerit enim scriptura*, the Scripture usually putting name for glory, shews us, to have Gods glory in our aims, for an universal discovery thereof, the more pressingly knowing his Name. Honour or glory to have many enemies, maliciously contriving, and by enraged force, uniting to darken, yea, were it possible to extinguish the glory of his Omnipotency.

Theod.in
Ezek. 48

Many and different are the ways which Devils, and devilish men conclude, as apt means for the perfecting of such projects, their atheism and hatred invents against God and his Church; yet by an over-ruling providence, all their industry, defeats themselves, being baffled by their own Arguments, God causing his honour to be the result of their darkest and deepest consultations, though differently managed, and by contrary spirits acted, yet are they reconciled in bringing forth this one thing, *Gods glory.*

Judas sold Christ for money, the Jews delivered him for envy, Pilat condemned him for fear, the Souldiers guarded from obedience; Carpenters might make the Cross for profite, the beholders mock for pastime, and the devil pressed all for hatred; the Sepulchre

Marth.26
15

Pater Noster,

chre was watched for security ; yet those watchers becoming witnesses of the resurrection, it shewed to their own eye-sight, that both Herod, Pontius Pilat, the Jews, the Souldiers, were gathered together, for to do whatsoever God had in his Counsel predetermined to be done.

A& 4.27

Gen. 3.15

A&s 26
12, 13

Providentia est subdita bene disponere, providence being but an orderly disposing of things, for the production of some good, manifests that this Prayer intimats our fervent zeal, consent and agreement, that God would do what he doth, in agreeing all affairs, and consummating all designs, for his own Names sake, to his great glory ; that even Adams sin, Abels slaughter, Noahs drunkennesse, as well as Lots vexation, Jobs scraping, Rab-shekahs railing, and Peters denying, and Thomas doubting, and Sauls persecuting, as well as Pauls preaching, might evince to all the world, that God is to be feared, loved and honoured.

2. *That all might acknowledge and owne that glory.* Our faith in the power of God, renders it easie for us to believe, that all must submit unto him ; but here our charity for the souls of men, persuades us to become suiters at his Throne, that by his Spirit he would so mollifie the hearts of our brethren, as to cause them become Volunteers in his service, since the will must be made willing to submit, before any submission be rewarded, or accepted.

Job. 3. 49

Those Jews, who blasphemously attested our

Our Father.

139

our Saviour to have a devil, shall give compelled submission, and be instrumental in causing his Name to be exalted before all, though (if they sorrowed not) it be in their damnation: and trembling Cain became objectively a teacher of the holiness, severity, and justice of God; But to have men move in a resolute and masculine courage, by loving, and sedulously acting, to propagat that glory, that all the world might actually ascribe unto him that excellent Majesty which is his, and is his due, is the import of this Petition.

God is then hallowed, first, when it is known what he is; next, when it is known what he is not; next, when it is known how he is: The first keeps us from folly, that we say not there is no God: The second from Idolatry, that we fancy not a false god: The third from misery, when we know he is in Heaven, full of grace, goodnesse, power, and truth; all which ought to induce us to speak of his Name with fear and reverence; causing our lives and actions to echo forth this Petition,
Hallowed be thy Name; ascribing to it holiness, with the Angels, justice with the converted Jews; that as his Name is great in Israel, and in Judah known; so every where his praise may be glorious; for then is his Name great, when he is named, that is, accounted, according to his glorious Majesty: For which, Kings, Princes, Fathers, Teachers, Children, are to sing, and in their Sphear move for the promoving of that transcendent honour due to his Name by all the earth.

Hug.
Card. in
Mat. 6.

Psal. 111
9

Aug. de
Ser. Mon.
Dei lib. 2

Psa. 29. 1

3. That

Pater Noster,

3. That he would remove suddenly the impenitents of his glory: Though, give us this day, are in words only affixed to our daily bread, yet without error, they may be appended to this Petition, and then it is this day, Hallowed be thy Name. Lord (said Elijah) let it be known this day, that thou art God in Israel. Father (saith the Petitioner) let all atheism, prophaneness, idolatry be removed, that all the world may say this day, The Lord, he is God, the Lord, he is God.

1King.18
36,39

1Sam.5.4 That all idols with Dagon, may fall down before his everlasting Gospel, and all people may attend and incline their ear unto the words of his mouth, this Petition is put up, and offered in the Imperative Mood, by way of command; a holy zeal, animating the breast of the conforming supplicant, daringly, yet humbly charging, yet praying his Father to look after the dignity of his own Name.

1Sam.17
45

How suddenly was the head of vapouring Goliath, separated from his body, and frightened Israel, shouting for joy, after little David had gone out in the Name of the Lord? And that God would arise, girding his sword upon his thigh, to be feared by all that contend against him, ought in earnest to be the matter rather of our prayers, than those curious quirks, and home-spun, I may say hell-spun questions, and political debates, which are too frequently the materials of our popular and domestick supplications, the former tending to quietness and peace, the latter only to strife and debate, within our houses, and among our Churches.

1Tim.6.4

4. That

Our Father.

141

4. *That we might improve all his providences for this his glory.* Are we advanced to any degree of honour ? hath God assigned us a larger portion of this worlds goods, for the splendor of our retinue, and numerousness of our Family ? are we respected by the admiring Vulgar ? then let us not sacrifice to our own net, but acknowledge that all this store cometh of his hand, and all is his own.

Hab. 1
16
1 Chr. 29
16

Timotheus that Dux or Imperator Fortunatus, was so fortunat in his Warrs , that Cities were painted, yielding to him, he sleeping : Yet somewhere it is observed , that proudly saying in a full and great Assembly at Athens , *Hac ego feci & non Fortuna , this I did, not Fortune ;* and again, in this Fortune had no share , attributing Conquests only to himself, and not to that ages fancied gods : It was by all observed , he never prospered, but lost all the glory he had gotten. And such at last shall be his fate , who gives not God but himself the praise of his rich possessions.

Plut.
Apoph.

Beadl.
Diar. of
Thank-
ful. c.8.

Contrary, are we brought so low, that our harvest is blasted, honour despised , children buried , and all pleasant things removed out of sight ; let our devotion keep its wonted vigour , and surmise neither Planet striking, nor Wizards bewitching, but Gods holy Providence in his wise Counsel , hath been the contriver of all our losses, and suffer not only with the wise Heathens patiently, but sucking good from them, as *Asclepiades*, who being asked what disadvantage he had by blindness, *ut mo puer,* said he, *ambalem comitatio* , I can

Theatr.
vix ho-
man. lts.
4.

Ib. lib. 19 can talk more chearfully to any one. *Lycurgus*, not only forgave the wild *Alcander* for rashly beating out his eyes, but by virtuous discourse reclaimed him. Poor *Epicetus*, was *amicus diis*, for all his poverty, still at friendship with the gods : I say, suffer not only with

I Sam. 31 these, but study to know with *Eli*, it is the Lord, and next, with *Job*, to say, *blessed be his Name*; preferring a Lame-leg, a hungry belly, with Gods countenance, beyond the covered tables, or dainties of the wicked. *Jubet me fortuna*, Fortune calls upon me to study Philosophy and wisdom, cry'd a Philosopher, hearing of a great lose at Sea : God calls upon me, say thou, in the greatest strait to know him, the world, and the mutability of all things except himself, cry thou, *blessed be his*

Job. 1. 10 *Name*, though brought into the lowest degree of misery, were it a dung-hill, or a bush of thorns, it being easie to adore him upon the pinnacle of prosperity, over a rich Carpet, or leaning upon a Velvet Cushion.

Author. imper. This is sure, *qui non sanctificat Deum*, he that glorifies not God, shall never be glorified of God; and therefore, the beauty of our possessions, the industry of our hands, the pregnancy of our wit, the patience in our suffering, the prevalency of our interest, being considered, say however, *Not unto us, not unto us, O Lord, but to thy Name give we praise*. And whether we eat or drink, which are works of necessity, or what ever we do, which may relate to pleasure at convenience, *Let us do all to his glory*; for our actions must concur with

with our wishes in this matter, that as we ex- Aquin. in
alt his Name by the one, we may not blas- loc.

phem it with the other.

Further, this duty is to be performed specially according to his grace, and that not in respect to its nature, or as it is in the fountain, that is, in God, but as it doth, *gratiam recompensare benefactoribus*, as it eyes our grateful returns to him; and so, *Hallowed be thy Name, implies, Thankfulness to him, Knowledge of him, Affection towards him, all our abilities to be laid out for him.*

1. *Thankfulness, in what his power hath wrought, by referring all unto him.* To batter down that wall of ingratitude, which this age hath raised, we touch again this point, or rather explain the former; we, Belshazzzer-like, drinking, and ranting, but the God in whose hand our breath is, not glorified at all, for our peace, freedom, and honour, &c. A godly Lady-martyr professed, that the bloud of her Saviour had made her fair and beautiful, and not her servants industry, by care or art; not the servants vigilance, but the Masters pounds, gained ten pounds moe. Shall we have health, wealth, peace, Princes as at the first, and God receive no tribute of praise? since we profess sanctity, which in the Heathens sense was nothing but ascribing to the immortal gods their due praise and thanks.

Are not many healed, but where are the nine? (i. e.) the many that examining their unfitnessse for mercy, attends at Gods Altar with their *Hallelujahs*, for his breaking the Spear

Aquin.
2. 2dæ
Ques.
106. Art.
1. Con-

Dan. 5.
23

Luk. 19.
16

Cicer.
orat. 31.
proplan.

Brom.
summa
Præd. de
gratitud.

Num. 14
32

Plut. in
Vit. The-
misi.

Bind.
Mel.
Theol.
loc. 15
c. 4.
Punct. 3.

Spear assunder, and burning the Chariots in the fire. It is Fabled, that one finding a Serpent, frozen or starved almost to death, in a vehement cold, he warmed it at his own fire; the Serpent boasting afterward, that it was not his fire that animated him; the matter came to be judged, and thus determined, that the Serpent should be left *in periculo*, in the same state, danger, and condition, wherein at first it was found. We have reason to apprehend, that being delivered from our civil, yet uncivil war, and our vicious lives testifying no grateful resentment, as it flowed from God, that he shall cause this generation to be brought back into that howling wilderness of barbarous and cruel confusion, wherein we so lately were labyrinthically, and scandalously involved, by making desirable peace to be enjoyed only by our more holy Successours, &c.

Themistocles having done great service, observing himself noted and pointed at in the Olympick Games, as the deliverer of his Country, is recorded to say, *This day I am sufficiently rewarded for all that ever I have done for Greece.* God shall also hold himself really repayed for all offered and possessed mercy, if we remitting somewhat of that passionat prejudice, against what we have not, shall render our selves grateful for what we have; and for more sureties sake, pursue those things wherein gratitude stands, which is in invitation of others, to behold the mercy, in observing of the poor who stand in need

Our Father.

145

need of mercy; in a restoring what we have taken from others without mercy, in a confessing that all our good flows purely from mercy; and because each man complains of the others remissesse, let every one affectionately mourn, to testifie his desire of requiting God, that men do not praise the Lord for his goodnessse, nor for his wonderful works to the children of men.

Psal. 102

8

2. Knowledge in what his mercy hath accomplished in the deeds of the Gospel: As that the second person died for us, and that all the three Persons draw us from the power of Satan, to receive the forgiveness of sins, and an inheritance among them that are sanctified. That as peace came down with the birth of his Son, so peace and purity was infused by the shedding abroad of his Spirit upon us, because of which, on earth, glory is to be given to God in the highest.

Act. 26

18

Tit. 3. 9;

6

Luk. 2. 14

3. Love, because of that which all his attributes hath designed. As a Father, we have his love upon us; as a King, his power exercised about us; as we are children, we have his Angels ministering unto us, at all times; his face to refresh us, his Spirit to comfort us, and at last his bosome to entertain us: To love him, is, to hallow him, than which nothing is more equitable, fruitful, or honourable.

Heb. 1. 14

4. Abilities for that which in his holy Law is enjoyed. We cannot express our obligations, nor demonstrat the eye that lies upon us, for spreading abroad his fame; where-

K

fore

Pater Noster,

Ifa. 6.5

fore this, *Hallowed be thy Name*, reflects upon our impotence, and confesseth we cannot do it, and therefore he must; for though the devils and damned glorifie God, yet they cannot sanctifie the Name of God, no more can any, untill there be a new heart created, a new spirit infused: while the Angels cryed, *Holy, holy, holy, is the Lord of Hosts*, all that the Prophet could do, was to cry, *Woe is me, for I am undone, because I am a man of unclean lips*, and did not change his note, untill his iniquity was taken away, and his sin purged, which is also prayed for in this Petition.

Cyp. dc
Orat.
Dom.

And for the continuing of which grace of sanctification, and spiritual life or ability, we, saith a Father, pray continually, both day and night, that by the grace and protection of the most high, they may be in us, and for us preserved, *ut qui quotidie delinquimus*, that as we sin daily, we may by the sanctification of the Spirit be daily purged, lest we fall from the grace of God. The Temple and Utensils thereof, when defiled, were cleansed and purified from their pollution, & *que Deo sunt destinata*, or *dedicata, vocantur sancta*, they are holy, they are Saints, they are righteous, who fall not only, but even those that fall, and rise again, washing themselves from their old sins, by amendment.

Theod.
Quest. in
lib. 3.
Reg. 24

Of which he was apprehensive, who complained, that having desires to be happy, but his thoughts would not suffer him: if such struglings happen in thy breast, Reader, sentence

Our Father.

147

tence them to death, and if too strong for thee, put up thy supplication in an *Hallowed be thy Name*, that the power of God may be discovered in thy infirmity, and his strength in thy weakness, by dissipating such cogitations.

His Name in the last place is to be hallow-ed personally, if you eyé man, comprehending as bound thereunto, both soul and body; and in this Petition included, and performed di-rectly, indirectly, and exemplarily.

1 Cor. 6

20

1. *Directly*, by a holy and reverend using of his Name: The *Romanes* suffered not their children to swear by *Hercules*, untill they went out of doors, to prevent their vain and ordinary swearing. The ancient manner of the *Hebreus*, in their Judicial swearing, was by the Magistrats, attesting the witnessse in this form, *Give glory to God*: And yet there are profane wits among us, who dis-nulling all bonds, interprets oaths to be a point wherein their gentility consists, and are so little afraid of a jealous God, that their jealousy is, lest their comrade out-swear them, so both becomes rivals of damnation.

Plut.

Quest.

Rom. 28

Goodw.

Moses

& Aaron,

lib. 6.c. 2.

Men may consult and act for the good of a Kingdoms peace and quiet, yet a great man and a holy, is mistaken, if swearing be not worse than the edge of the sword, and the plague thereof, beyond that of war: And if men will do no more, yet let them reverence the book they handle, and the Gospel that is daily before them, saying, *Swear not at all*, &c.

Chryt.

Hom. 15.

ad Pop.

Antioch.

K 2

bns

Pater Noster,

Marth. 5 but let your yea, be yea, and your nay, nay, all other being of sin. And it is no ill derivation, to bring the word *Oꝝxꝝ*, which signifieth an oath, from *Orcus*, that is hell, especially considering, that even Heathens fancied, if any god had swore false, or broken his oath, having sworn by *Styx*, he was to be punished himself in hell for it, nine thousand years, for which cause, said they, *Jupiter* took the more care how he swore. Whither shall we go to hide our faces off this age, who hath got such a knack of swearing, that it is our livelyhood, our trade, our pastime, our humour, as if our being gods, (*i.e.*) great men, were a plea sufficient to reprieve us from hells torments? When these who knew not the God of Heaven, would out of reverence, even in Markets, say no more then, By, &c. forbearing to name the god they thought upon.

Psal. 82

6

Shebang.

Brom.
son.

Præd. de
Joram.
c. 12.

Some will have, *Oꝝxꝝ*, an oath to be brought from a word that signifieth to compel; and without a necessity, there is no naming of the Blood of Christ, or Omnipotency of God. The *Hebrews* call an oath, *Shabugnah*, from a Root, signifying seven, hinting thereby, both a mystery in it, and good advice, or deliberat thinking before the taking of it, which may be done in these cases.

*Paxfama fides, reverentia cantio damni,
Defactas veri tibi dant jurare libenter.*

And when the peace of our Countrey, our own good report, or want of witnessesse, or loss of goods, whether our own, or trusted to us, are in hazard, we are lawfully to clear ourselves,

Our Father.

149

selves, or free our selves by an oath ; so are we, if Authority call us to it, or faithfulness be expected of us : but to inure our tongues, to an habituated, By God, is an iniquity to be punished. The Gentiles forbearing to name the Magician Demogargon, lest the earth should tremble, will be a witness against us, for our abusing his Name, against his Law, (who hangs it upon nothing,) without dread, yea, with delight.

Willet. in
20. Ex.

A golden mouthed Patriarch, or Bishop, beholding swearing to be the sin of his people, assured them in a Sermon that he had preached often against that sin, and would do it again this day, and to morrow, and the third day, and untill he saw them mend their manners, and forsake that vice ; but would it not puzzle an Angel, to declaim against the predominant vice of this perverse generation, it being overgrown, as with a scab, with iniquity of all sorts, by pretenders to Religion, and mockers of all Piety ? But as touching this scandalous custome, ought not that Law non-assumes, thou shalt not take the Name of the Lord thy God in vain , for he will not hold him guiltless that taketh his Name in vain , to be to all Christians more then a thousand Sermons, to persuade against that custome ?

Chrys.
Hom. 5.
ad Popul.
Antioch.

Drex. dg
vit. Ling.
lib. 2. c. 8

A perjured wretch; hearing a Sermon against the sin of swearing, or forswearing, said, his hand was nothing the shorter that he had forsworn with, & statim, and immediately by divine vengeance , it was burned and

Brom. ut
sup.

Chrys. cut from him : And say we not of a good
 Hom. 26. man, *Os tuum ablue*, wash your mouth, and
 ad Popul. then speak of him ? and yet the hallowed
 Ant. Name, and that *Majestativum Nomen*, as one
 calls it, that *Majestick Name*, and that *Venerandum Nomen*, that reverent Name, of the
 Lord our God, at which the devils tremble,
 shall be scoffingly and impiously abused by us,
 and then come home , and it may be, say,
Amen, to hallowed be thy Name, without
 suggesting danger.

Brown, ut
sup.

The rule, according to a learned person,
 to know sinful swearing by, is, from the initia-
 tory letters of *FATUM & IDONEA* :
F, signifying *Juramentum falsum*, a swearing
 against the truth ; *A*, *Apperitum Jurandi*, a
 desire of swearing ; *T*, *Trifatorium*, to swear
 in base words, or cheatingly : *U*, *Usum*, use-
 ing or accustoming ones self to this ; *M*, *Ma-
 litiosum*, to swear malitiously : And in *Ido-
 nea*, *I*, Imports *Irreverenter*, to swear irre-
 verently, and without fear ; *D*, *Dolose*, frau-
 dulously ; *O*, *Otiose*, idly ; *N*, *Negligenter*,
 negligently, if oaths come out before a man
 beware ; *A*, *Alte*, if with a loud clamorous
 or uncivil noice ; all which is comprised in
 this distich,

*Si male Jurandi species sit cura noscendi,
 Sit primas Fatum, per Idonea notificatum.
 If thou takes care to shun the sin of swearing;
 Of Fatum and Idonea be observing.*

Math. 5. For in these, Christs rule of, *swear not all*, is
 34 to be noted, and by them qualified.

Those

Those whose tongues can hardly spell, God, are become so accustomed to hear of him, that their ears are good only for this tune of, *By God, or, By Jesus*; and can in their very play, sport with it; which last is aggravated, and becomes a greater sin, then simply to name God: For, 1. God hath magnified that Name; 2. There is no other Name given whereby we can be saved. 3. It holds forth the Divine Nature, and the second Person in the Humane Nature. 4. The Name God shews him to be the Creator only, but Jesus, both Creator and Redeemer.

willett. in
20. Ex. 7
Quast. 2.

A Monitor, therefore to whisper into our debauch'd — *Thou shalt not take the Name of God in vain, or, Above all things, James 5. my Brethren, swear not, would do well;* and 12 that they would as gently receive the admonition, as an aged person did that of a child, were to be wished. The story is this:

A man of years, being heard to swear, was accosted by a young child, who with bended knee, said, *ne poshabac jurato, swear no more by God, for it is not a light sin, the person blushing, called back the child, demanded its name, and its parents, but getting neither, glorified God, and said, non tu puer es, thou art not a boy, but an Angel of God sent to give me this wholesome counsel, and know thou, that hereafter I shall be careful that an oath no more fall from me; O that God, whose Name hath done great marvels, would multiply such Angels amongst us, and make their ministry as effectual.*

Sphinx.
Phil.
Theolog.
c. 24

Pater Noster,

Ber. de
mod. be-
ne vivend.
Ser. 32

Soror venerabilis, Courteous Reader, will you have me tell you, how to avoid perjury, swear not, for the custome of swearing brings on the use of forswearing, and pray that the Spirit of God, whose Temple is thy body, may put in thy mouth, the seal of moderation, Amen. Verily, or of a truth, was a wholesome document of a good man.

2. *Indirectly, by not giving occasion to prophane his Name. There is a fitness, equality, or proportion to be kept, betwixe our prayers and our practice; for as Davids harp made some to magnifie the Lord, so his adultery made others blaspheme the God of Israel, to pray, hallowed be thy Name: and to live carelesse of procuring it, is not only to no purpose, for thy good, but accelerateth a curse from his hand: For as one of Philosophy, so I say of Gospellizing. It is not populare artificium, an Artifice, to delude the Vulgar, neither consists it in words, but in things; and doing good first, and then speaking of good, for, its said of Jesus, he began to do, and then to teach; so ought it to be, by all that profess his Name.*

Sen.
Epist. 16

Aff. I. I

Landul.
Cert. in
Orat.
Dom.

Hallowed be thy Name, that is, Celebre fit, let it be magnified in us, in our hearts, by believing, in our affections, by loving, in our mouth, by praising, and in our lives, by well-doing; that thy Name, Father, be not disgraced by our wicked courses; thy Name, the knowledge of thy Name, may be confirmed by our true living, it being better, not to call upon God at all, then to pray in our Closets,

Our Father.

153

set, and follow the youth to the strange man, *Doeg* to his tale-bearing, *Cain* to his envy, *Rahsheba* to his railing, *Gehazi* to his lying.

His Name is alwayes holy, our desire here, is that it may be kept holy, by us, and in us, for the adding of more glory to his Name, is not here understood, but the accounting, estimating, respecting, and inlarging the knowledge to all of that holiness, which from eternity he possessed, that in us, and by us, he may be hallowed, which was done when we were baptized in his Name, being from Christ, called Christians, and Christned : *Audi Deo,* hear therefore the Apostle, the Name of God is blasphemed among the Gentiles through you; therefore, let us amend our lives, or put an end to our Profession, that our selves, and not our Religion, our selves, and not our God, be not traduced by our multiplied abominations, which are so much the more scandalous, and dangerous, that from the faults of one Christian, the Gentile doth judge, *totam Christianorum Gentem*, all Christians which must infinitely influence upon Gods dishonour, when the whole body of Christianity is universally leprous, as it is with us this day ; so that all the cause of those devastations, and miseries, wherewith the Church is harass'd, each Christian may say with him in the Satyr, *Ego omnium, scelerum materia, ego causa sum, I have aided, I have helped, I have been the Author of all.*

3. Exemplarily, by doing all things in his Name.

Prov. 7.

22

Ang. 4.
Temp.
Ser. 135

Chry.
Ser. 67.

Rom. 2.

23

Chrys.
Hom. 7.
in Genes.

Petron.

1 Tim. i. 12. Name. Paul being put into the Ministry, gave thanks to God before all, and Peter acknowledged, that he healed the impotent man in the Name of Jesus; and Numa, who first taught the Romans Religion, enacted, that God should not be worshipped, obiter, or casu, as it were, in passing by, or, by the by, but to have the whole mind, intent upon the service, which beautifying Religion, makes it graceful, yea, taking; and it is observed, that Scipio Africanus, never entered upon privat or publick businels, untill in the Capitol, he had consulted god, and was thereupon thought to be Jupiter's Son. It ought to be the study of all, but most especially of great men, to be patterns of good works, that men seeing them, may glorifie God; and it ought to be the duty of all men, to read the Scriptures, frequent Churches, visit Neighbours, abide in their Families, as they are directed to sing Psalms, (*viz.*) to the praise and glory of God.

Hallowed be thy Name.

WE are now to reflect upon the speciality of hallowing his Name, and secluding all others, that they do not so much as mingle, with the glory attributed to it, which is insinuated in the Pronoun *THE NAME*, in which an Emphasis is apparent, a Seclusion is intended.

I. An Emphasis is apparent; signifying, that our

Our Father.

155

our hearts, countenances, voices ought to be elevated, and our minds upon nothing inferior to himself. *THE NAME, THE NAME,* speaks the temper of the suppliant, to be altogether holy, and eying nought, save Divine Attributes.

2. *A Seclusion is intended.* There being none like unto him among all the gods : It must be conceded, that there is no name so high to be hallowed, as that by which he is called.

The Father is the God of glory, so is the Son the Lord of glory, and the holy Spirit is the Spirit of glory ; the sense of which, being diffused in, and virtuating the Soul of the Petitioner, his demands are conform to his Fathers declaration, *I am the Lord, that is my Name, and my glory I will not give to another.* And that God be not pillag'd of that which he is resolved to keep, do but consider, *His Eminency, His Singularity.*

His Eminency above all other gods. Kings, Angels, are called gods, yet both these wait upon him, and their glory but the Jewels that adorn his foot-stool. *THE NAME,* is so singular, that it admits of no companion, neither is it capable of any augmentation. To speak Scripturally, no god hath a Name, but he, and where there is no name, we are to attribute no praise ; *Una revera numen est & unicum,* there is but one God, and therefore, but one Name, unto which truth, the wisest of the old Philosophers did assent.

A great Herald, delineating the particu-
lar

*Abrahams. 7.1
Jas. 2.1
1 Pet. 4
14*

Isa. 42.8

*Athenag.
Apolog.
Pro Chr.*

Camb.
Reim.

lars that grace, and make a man honourable, sheweth, that Vertue, good Parentage, Wealth, Office, Countenance, a good Name, and a gracious Surname, compleat a person; and if an union of these creat nobility, how ought our Lord Jesus Christ to be respected, in whom all these meet so in their causes, as without his concurrence, they shall be in none, as in their subject?

Jan. 4.14

Greg.
Naz. ad
Conf.

Bebold his power to act: All arms before him are but as straw, and the strongest is but feeble. It would puzzle the Creation to make one drop of rain, or scatter one cloud, or command a dewy morning. In all our undertakings, if not fools, we shall say, *if the Lord will, we shall live, and do this or that.* Glory not therefore in thy wisdom, or riches, for these flee away; thou faith, *I am*, add the Epithet, rich, or wise, yet thou art not; for, in speaking, thou art changing, and no more to be seen what thou wast, then we can behold again the same water in a running river.

Bebold also, his wisdom to discern. He only knows the intentions, causes, nature, and the end of things. The device of saving poor man, after his fall, was above the imagination of the highest Angel; and for *Adam*, all he could invent, was an Apron of Fig-leaves, but a Garment of Righteousness never once entered into his head, until it pierced his ear in the promise.

He beholds the heart so clearly, which even to Angels themselves is dark, (*nisi revelentur,*

our, except revealed to them by God, or Cas. An-
some external sign concluded by them,) that gelio-
Ferdinand, the fourth of Spain, putting two lib. 1.c. 11
to death for a conspiracy, both of them ap- q. 4
pointed the King to appear before the Tri-
Journal of God, within thirty days, to give an
account why they were put to death, (for
they were innocent) at the limited time,
while others thought the King had been sleep-
ing, he was really dead, and in probability,
answering the charge.

One, Turfou, among the Goths, condemning an innocent, and beholding the execution, was by the prisoner commanded that every hour, to appear before God, to answer for putting to death an innocent, and no sooner had the executioner done his office, then the Judge expired and fell from his horse. Many things of this nature, might be inserted, to evince, that all ought to cease from flattering themselves, in magnifying their own opinion of Saints or humours, and ascribe only, Glory to the name of JAH, our God.

Behold further, his goodness to forgive. Peters charity was indeed hot, but not to the eight degree; it could not reach to forgive above seven times: But as there is in us, a multitude of gross sins, so with him there are multitudes of tender mercies, expressed in the number of seventy times seven, which yet is not a determinat number, as if at that we should close; but thereby is signified, that our mercy should never end: The Law being given us in ten Commandments, which

Hist. Hor.
lib. 1

Ib. 163.

Mat. 18.
21.

Aug. de
verb.
Dom. ser.
15.

being

Pater Noster,

being broken, sin adds one, and makes the number of eleven, and seven comprehending all time, because time runs through the seven dayes of the Creation; by which we are to press upon our selves, the remitting upon Gods part, the breach of the ten Commandments, committed in any of the seven dayes, and declare the same to our Brother, crying, *peccavi*, after his offending, though he owed us a hundred talents; for, it were an indignity to our Saviours boundless love, to collect from his seventy times seven, the non-forgiveness of seventy times eight, since a more plain rule is before us, touching pardon, which is, *Eph. 4.32 as God for Christs sake hath forgiven us*, and he forgiveth all.

Orig.
Hom. 7.
in Mat.

Besides, six is a number of work and labour, wherein God wrought, but the seventh is a day of rest; and seventy times seven sheweth, that God when our sins are at the highest, rests in pardoning grace, and is at friendship with the penitent, and declaring the same by his Spirit, in the Word and Sacraments, and releasings of the Church, in a far more consolatory way, than can be attained of worshipping of Saints, or going on Pilgrimages, &c.

Mat. 9.2 As appeared in a Gentleman of this same Age, who being vexed with the Palsey, and entering his Ladies Chamber, heard a young Child reading to her Mother, by providence, these words in the Gospel, *And Jesus said to the sick of the Palsey, Son, be of good cheer, thy sins be forgiven thee*; which furnished the soul

soul of the diseased with abundance of consolation, and blessed God, who *out of the mouths of babes and sucklings, ordained praise to himself*, in this particular, of forgiving all sin.

2. Consider his singularity, besides him no God. It is a note of authority to give, and of subjection to receive names ; and the first act of a Fathers power is, in giving his Son a name : but had not God named himself, we had yet been ignorant both of his Name, and of his Sons. His Name is God, because he is one, the sooner therefore may he be hallowed; the multiplicity of Saints, and Spirits, not only causing irksomnesse, but creating fear, left in pleasing leuen, we might offend the eight, for omitting him ; and my intense prayers, to Peter, or Paul, might cause my guardian Angel to take snuff, when more remiss in his service or office.

Praise him therefore, and only pray to him, he being Lord above, with *Nehemiah*; and as to *Hezekiah*, he will let thee know he inclines his ear to hear, and opens his eyes to see all those that afflict thy soul ; and ask thy self, consult Scripture and experience.

1. Doth he not bring down all that are high. Where are the Worthies of this world, *Achitophels policy, or Cesars force?* Let men talk no more exceeding proudly, for like *Oreb, and Zeeb, like Pharaob, and Senacherib,* they perish before him.

Vain boasters, who have spoke great words, how suddenly have they been dejected and cast down ? How in a moment have they been removed,

*Pro. 30. 4
Lact. de
fals. Re-
lig. lib. I.
c. 6.*

Neb. 9. 6

*1 Sam. 2
2.*

Pater Noster,

Greg.
Moral.
lib. 6. c. 3

moved, and in a groan confessed, that the glo-
ry of man was nothing ?

It is recorded, that after Senacherib's Ar-
my was destroyed by an Angel, he had these
words engraven upon his standing Picture,
*Let him that looketh upon me, learn to fear
God.*

*Julian, Uncle to the Apostle, after many
outrages committed against the Church, was
in horrible anguish, advised by his Wife to
praise and proclaim Christ his Saviour, who
had shown himself powerful in plaguing him,
and had done it in mercy, to bring him to
repentance, which pious advice had some in-
fluence upon him before he died; and how he
hath cast abroad the rage of his wrath, and be-
held every one that was proud to abase him,
every sinner shall at last, and most sick persons
do, and condemned Malefactors bring in, plen-
tiful evidences.*

Job 40. 11

2. *Doth he not exalt all that are low ? Is
Moses cast out by the law of Pharaoh, though
we read of none that was drowned, yet he
singularly was preserved, by Pharaoh's Daugh-
ter, David appointed by his Father to keep
sheep, as fit neither for Court, nor Camp, is
designed to be King of Israel; no soundness is
in Job's flesh, yet a sacrifice shall redintegrat
both his health, and fortune. Ruth, account-
ing her self not like one of Boaz hand-maids,
(as born without the Covenant) got a full
reward of the God of Jacob, yea, a royal one,
in becoming Grand-mother to king Da-
vid, and in the Magnificat, is it not said, My
soul*

Exod. 2

10

Ruth 2

13

soul doth magnifie the Lord, for he hath regarded the low estate of his hand-maid?

 Luk. 1.
48

Humble your selves therefore, and say to the King and Queen, humble your selves, and all shall be exalted in due time; and those who are qualified with this vertue of praising God, though here they have no house, they shall have a heaven; and though weak, they shall have strength; and though no honour, it shall be reported, that they pleased God. When Cyrus prospered, he became the more holy, and more frequently caused sing praises, and offered sacrifice to the gods; so ought we to the God of heaven. For,

Zenoph.
de Pzd.
Cyr. lib.
8.

3. Doth he not defy all that are supposed. Isa. 40:15
He calls, in derision of all reputed gods, to whom will ye liken me? and puts two things unto them to try his excellency; 1. Prediction, to know what is to come. 2. Execution of either good or evil. Which if they cannot do, it follows, that they are not gods, and he alone is to be feared, because he can creat peace, and make war, and knoweth all that is past, what is present, and what shall be hereafter.

Is. 41.22

To gloriifie the Name of God, it but to publish the miracles with a thankfull heart, which he hath performed for his Church, upon his enemies. Which Thulis, an Egyptian King knew, who swelling in the pride of his own magnified greatness, would needs inquire at the gods, whether any King were greater or richer then himself, and had this response from a Priest of Serapis, The greatest is God,

Elias. in
Greg.
Naz.
Orat. de
Spi. S.

Horribili;
Hist.
lib. 1.
Pag. 147;

next is, the Word & the Spirit with them, being one in nature, and eternal in power ; But thou, O mortal, hast thee out of this place, and seek where to shut up thy life : Immediately after which, he was slain by his own servants ; and so shall all the enemies of our Father perish, that men may know, he whose

Psal. 83. Name is Jehovah, is the most high over all earth.

18

3. Consider his infinite glory, and there is none to be reputed God, but he. Solomon was in all his glory inferiour to a Lilly, the glory of that flower being in it self, and from it self, yet as his was, so the Lillies beauty, is but a ray of his ineffable splendour, and all comes from him. Herod's silver doublet which is recorded to have been that which the Scripture calls his royal apparel, was but poor armour (though glittering in the Sun) against the assault of base and contemptible worms. It was, as we read, told him by Augurs, he should see an Owl five dayes before he died, which appearing, as the people were admiring his eloquence, and shouting, he was a god, he cryed, Behold your god dieth.

Ag. 12.

24

It is said, after his death, that the Word of God grew, and multiplied, and until the false imagination of deluded souls, be indeed slaughtered by the sword of the Spirit, or detected by the light of the Word of God, which is his Name, his Name doth not multiply by the accession of believers to a belief of the truth. For though there be many that profess his Name, yet it is to be feared,

Rev. 19.

13

Hug.
Card. in
Ag's 12.

21

Our Father.

163

red, there be few hath chosen it, the most falling upon it by chance, having found it in their native Countrey, which also causeth it to be by chance, but honoured, their cheif design, being either the advancement of themselves, or their faction.

Yet there are a few, unto whom God is doing, as he hath alwayes done, (*viz.*) making known the unity, that is, the glory of his Name in the Doctrine of his Son, and as they repute none worthy of glory, but God, so they only give to him their praises, and their prayers, and that upon good reasons. For,

Aug. de
Ser. in
Mont.
Dei lib. 2

1. *Angels will not have his glory, and they are intelligent.* An Angel in the Old Testament refused an offering, and another will not have thanksgiving in the New ; both commanding them to be performed to God, expounding these to be prayer and praise ; what is *Romes* meaning, or to what purpose are those Prayers and Letany's in that Church, *Sancte Gabriel, Sancte Raphaël, omnes Sancti Angeli & Archangeli orate, &c.* O thou Angel Gabriel, Raphael, and all ye Angels and Archangels, pray for us ? I like that part of another office better, and shall subscribe unto it, *O Sancta & Immaculata Virginitas, quibus te laudibus efferam nescio,* O thou blessed Virgin, in what words to praise thee, I know not : the same I say of praying, as either are interpreted Adoration.

Judg. 13.
16

Rev. 22.
9

Off. E.
Mar. ad
Matut.
Lect. 2.

This is not said to infringe the glory of these holy and glorified Saints, who are to be honoured with great reverence, and their

Pater Noster,

names to be mentioned with great respect, and their vertues to be imitated with all industry, but to hallow their names, or their vertues, with a remitte, or an *ora pro nobis*, we have no warrant, because no rule of faith.

The ground of Romes Doctrine, touching the worshipping of Angels, is so beastly, that it is shameful to publish afresh, yet so irrational, that it may be profitable to reprint it: it was this, as we read from a learned venerable Doctor of the English Saxon Church,

In *Apulia*, vulgarly *Puglia*, a Province in *Italy*, in the Kingdom of *Naples*, near the City of *Siponia*, there was a rich man, called *Garganus*, having much Cattel, which fed in a Mountain of the same name, in which herd there was a wanton proud Bull, which could not be got home with the rest, but still kept the Mountain, for which the owner resolving to kill him, provided Bow and Arrow, but in shooting at the beast, the Arrow reverted, and turned upon himself, at which being amazed, he tells his Bishop, who did appoint a three dayes fast, that God would discover what was signified by the wounding of *Garganus*, when the Arrow was levelled, or aimed at the proud Bull: On the third night, the *Archangel Michael* told the Bishop, *scias quia à voluntate Dei hoc factum est*, that all was done by the appointment of God, and commanded the ground whereon the Bull stood to be consecrated and set apart for prayer, shewing them, under it there was a Gave,

Our Father.

165

Cave, and in the Cave an Altar, and upon the Altar a red Pall, or Cloak, *ibi facite orationes vestras & habete memoriam meam, & auxiliabor vobis,* there say your prayer, call upon my Name, and I shall help you, all was searched, and all was found, and all was done accordingly.

Hec fuit, saith my Author, prima causa, and this was the first cause or rise, that Angels were remembred, or worshipped upon earth (he must mean by *Romes authority*, for otherwise the same doctrine was taught in, but exploded the Church before) and from that time to this present are they remembred in the Church, &c.

*Colloß 3.
19*

*He flou-
rished a-
bout the
year 700.*

This is such a Cock and Bull story, as the proverb hath it, that it needs, nay deserves to have no answer, but a hiss. And the ground of it being *ut legimus*, as we read, so that it may be true or false, and if true, nothing in it but what might have been done by the devil, and therefore in all respects such practices are to be shunned by worshipping of God, for which we have a sure foundation.

I pass the Fables (for so let me call them) which the same Author throngs the proper festivities withall, for were Peter or Mary upon earth, they would undoubtedly blush at the absurdities of their zealous, though ignorant, prayers, and cause *John comment* upon his old text, *Babes keep your selves from idols.* And *Paul* upon his, *let no man beguile you of your reward, in worshipping of Angels, and not holding the head, &c.*

*I Joh. 5.
21*

Col. 3.19

L 3

2. Saints

Pater Noster,

2. *Saints will not have this glory, and they are prudent.* When read we that a *Noah* prayed to *Enos*, though his piety and translation were not our? or that a *David* prayed to an *Abraham*? or that any Israelite unto , or obtained mercy by , his holy Ancestors? Nay, contrary , they urged that , because of *Abram*'s being ignorant of them , and their being not regarded by *Israel*, God would blot their Redeemer, his Name being from everlasting.

*Psa. 63
16*

Psa. 19.2

*Heyl.
Cosmo.
lib. I.
Castil.*

Psa. 95.4

*Greg.
Mag.
Hom. 8.
In Eze.*

3. *The other creatures will not have his worship or his glory, and they may be observed.* Every pile of grasse hath a finger to point up to its Maker in Heaven, and *dzy unto day uttereth speech*, and readeth Lectures of Gods wise government , powerful providence, and rich mercy.

At Madrid , the upper Rooms of Houses, belongs by Law to the King , and are not to be used, untill they be compounded for, by the Inhabitant ; and to this only wise God, the King eternal, not only the upper Room, which is Heaven, doth belong, but the lowest pit also, for in his hand are the deep places of the earth, and ought not to be used by us, before we satisfie the Law , by praying and praising, in doing which, we add to the revenue of his glory.

Ezekiel saw his glory in Heaven, *Isaiah* saw it upon earth, and we ought to study the beholding of both, for though his heavenly glory we cannot see with that Prophet , yet we may perceive something of the appearance of it,

Our Father.

167

it, in his holy Word, Heavenly Motions, divine Commandments, at which sight, we are with the other, to fall down upon our faces, Isa. 6.5 and with loud cryes bemoan our infirmity, vilenesse and uncleannessse.

His glory upon earth is so clear, that he who hath eyes, may see it in the clouds, which are his Chariots; our ears can hear the birds warble, in their way, the praises of their Maker, the fields clap their hands: in contemplation of which, we are to cry, Unclean, unclean, for this, said Isaiah, when he spake of him, and saw his glory, and thereupon was Job. 12 41 comforted and purified.

4. If we consider either our good, or duty, we shall own him only for God. Reason leads many, but profits command all persons; it is rational, it is profitable, to ascribe only glory and honour to our Father. For,

If you eye Conscience, he can only quiet that; if the Church absolve, and the Spirit thereby settle, doth the Word of Christ apply, and the soul therupon rejoice? It is but in his Name, they acting but in deputation from him. It is he that discovers sin, that we may be in our selves nothing: It is he that makes us hate sin, that before him we may be holy.

If you eye dependence, he only maintains you. At first Heaven was made by him, the Earth, the Sea, and all the Creatures therein, because, saith Nehemiah, thou preservest them, Neh. 9.6 all the host of Heaven worshippeth thee; not that they on earth are idle, for all his works

Pater Noster,

Psal. 145 works praise him ; put Angels for the host of Heaven, and Saints for the work of his hands, on earth, and then we may infer our duty to bless the Lord, because he only preserveth us.

ΒΑΣΙΛ. ΔΩΡ. LIB. I.

**Plut. in
vit. Num.**

**Laq. de
fals. Re-
lig. lib. I.
c. II.**

**Socr.
Schol.
Eccl.
Hist. lib.
7. c. 42**

**Ezek. 38
23**

King James knew this, who is of happy memory, were it but for this, that knowing a Prince that feareth not, and loveth not the Divine Majesty, nothing in his Government can succeed well with him, therefore, my son, said he to his Prince, *first of all things, learn to know and love God* : Which darkly was performed by *Numa Pompilius*, who knowing that God hated sloathful services, commanded the *Romanes*, though Heathen, to wait and attend upon prayer, *rebus omnibus post-positis*, all other affairs being first laid aside.

Jupiter and Juno, conceited Deities, were so called, by their worshippers, from the help and aid they gave to things, but our God doth more than *juvare*, help, because *vitam & salutem tribuit*, he giveth life, health, and happiness, and therefore ought more affectionately to be implored, and only to be adored.

An Army of Infidels rushing into the Dominions of the famous Christian Emperour *Theodosius*, were worsted rather by his prayers, then Arms ; for, first, a thunder-bolt from Heaven, flew *Rugas*, their Captain; next, a plague thinned their Army, and the remnant were consumed by fire from the Element : After which, *Proclus*, Bishop of Constantinople, expounded a portion of *Ezekiel's* Prophesie, wherein God was exalted, and the Patriarch applauded, for his applying of it, sanctifying

Our Father.

169

sanctifying God before their eyes , he having magnified himself in the eyes of many Nations.

If you eye service, he only can reward. Should one intreat the Virgin Mary, or St. Barbara, against his wifes barrenness, it may be doubted if ever he should have a Son; or had Peter, when sinking, followed the Doctrine of his pretended successour, and cryed, Abraham, or Jeremiah, save me, or I perish; I am prone to conjecture he had been drenched: by this one instance, be excited in life or death to pay the tribute of Prayer, and Praise, to him solely, who hath not only an eye to see, and an ear to hear us, but by precepts hath commanded us to adresse our selves to him, for comfort in the life he hath given us, in the death before us, and in the hopes of that Heaven he hath proposed to us.

If you eye justice, he only doth merit. Are not the Cattle upon a thousand hills his? Are we not the people of his pasture, and the sheep of his hands? Are we not in spight of our hellish adversaries, preserved by the artifice and methods of his providence? The good we have, is it not from him? the peace, health we enjoy, is it not of him? the Gospel we read, did not he teach it us? and the soul we live by, did not he give it us? What a mad project, and unjust proceeding must that therefore be, to fancy that some other then he ought to have the sacrifice of our souls, the fruits of our lips?

That distinction of the Romish Schoolman, is not so concluding, as perhaps he thought

Mat. 14

30

Matth. 4

10

Ch. 101

Psal. 50

10

.2. 224

Heb. 13

15

Aquin.

2. 2d

Ques.

83. Art. 4

Con;

Pater Noster,

thought it, (*viz.*) that God is only to be repaired unto for grace or glory; not the Saints, they being only desired to assist us, or to pray for us: for, the Scripture in things relating betwixt God and man, hath given no ground for such distinction, it denying any Mediator, except Christ, who also invites us to come directly to him, for rest and ease, and to him our selves, without sending another: And as when he trode the Wine-press, he was alone, and none with him, so in the application of its benefits, we have no example of employing Man or Angel, to plead for us at his hand, now glorified.

*Mas. 11
29
IJa. 6. 33*

*Rom. 10
14*

Feb. 2.

*Spots.
Hist. lib.
2. A.D.
1653.*

Besides, how can we call on him, or her, in whom we have not believed? and Rome with us professing to believe in God, the Father Almighty, &c. ought with us also to expunge their Saints Litanies from their service. Not to affront Gabriel, or Paul, or Peter, or the Virgin Mary, whose faith, whose virtues, whose example is this day in the greatest part of the Christian world commemorated and taught, for her eternal renown, in which we oppose her receiving prayers, or in this sense giving glory to her name.

It was justice, that extorted from a poor serving man, that excellent decision of that ridiculous question, started by the Romish Friers, in this Kingdom, whether the Lords Prayer might be said to Saints: and after much talk, hot debates, absurd distinctions, the Servant concluded, when he had asked his Master, to whom should it be said, meaning the

Our Father.

171

the Lords Prayer, but to God; and let the Saints have, said he, *Credos* and *Ave Marias*, enough, for it might suffice them, and too good for them. But he spoke more knowingly, and of this Kingdom likewise, who said, *Let us remember that the Pronoun, Thy, is possessive, and pointeth out the Name to whom glory and honour do most chiefly and of due belong:* For though there be many names, yet there is not any name to which honour and glory both of debt and duty belongs, but only to the Name of God :

1. Because by him is named all the family in Heaven or Earth. 2. Because by his sufferings and victorious triumphs, he hath obtained a name far above all others. 3. There is no other name by which we can be saved.

The Son gave it us, to put up to our Father, not to Peter, or Brother, much lesse to the Virgin Mary, our Sister : And therefore, to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever, and ever. Amen.

And so much for the matter of this Petition.

Hallowed be thy Name.

Now we are brought unto the order of this Petition, unto which for brevities sake, we shall annex the method of the whole Prayer, and to avoid confusion, hint with-

Wishart
Lect. 4.
on the
L. P.

Agg 4
12

1 Tim. 1.
17

Pater Noster,

all at the exactness required in our accesses unto God.

Aquin.
2. adæ
Quest:
83. A. 9.
con.

All our actions ought to have God for the ultimat design, or end, and so should our prayers, to which purpose they either are to eye his glory, as in *Hallowed be thy Name*, or enjoyment of his glory, in *thy Kingdom come*, unto which something is directly and principally necessary, as *Thy will be done*; or necessary, and instrumentally, as *give us our daily bread*; or necessary and accidentally, as the removing of hinderances, either directly excluding out of Heaven, as *forgive us our sins*, or impeding us in our way towards it, as *lead us not into temptation*; or irksomnes in our life, travelling towards it, as *Deliver us from evil*.

Hug. Card. in Petitions respecting either the good things of Heaven or Earth, are here ordained by our Saviour to be thus sought after: such as relate to Heaven, are first to be demanded, and are contained in the three first Petitions; and the first of them being *Hallowed be thy Name*, regards his glory; and the other two we are directed next to the good things of earth, and are to be last craved, as appears in the three last Petitions, whereof the last is against present evil, in *Deliver us from evil*; the fourth is, the medium or *copula*, joyning both together; for by bread we have strength to ascend in the doing of our Fathers will, or descend for the opposing of our enemies force, or strength, whether in sin, or temptations to sin.

There

Our Father.

173

There are likewise, who finding all prayer offered for obtaining good, or avoiding ill, hold the order of this Prayer out, thus, viz., all good being either heavenly, is prayed for in the second Petition, *Thy Kingdom come*; or spiritual, in *Thy will be done*; or temporal, in *Give us our daily bread*: but if we reflect upon evil, it is either past, remembred, in *Forgive us our debts*; or to come, prevented, in *Lead us not into temptation*; or present, and then its removal is supplicated for, in *Deliver us from evil*, making *Hallowed be thy Name*, to be no distinct Petition, but rather a confirmation of all the Prayer. Our Saviour adding this in imitation of the Jews, who used words of veneration, to the memories of them whom Vertue had Nobilitat, as we use to say now, such an one, of pious or happy memory. But that they are a Petition distinct from all the other, and though a confirmation, yet added to the number of all the other, is evident.

For, 1. It is in the stile of all the rest, *mores imperativo*, by way of a holy, religious and humble command. 2. It is improbable that our Saviour heeded any such custome. As touching the precept of *seeking the Kingdom of Heaven first*, which follows after *Hallowed be thy Name*. It is well noted, that of things relating to our selves, that Kingdom must be first sought by us, and is first placed in this Prayer; but in things relating to God, as his glory, daily we deviat from this rule, if *hallowed be thy Name* be not our main, great, and

Bakers
Dis. and
Med. on
Lords Pa.

Pater Noster,

and first design, and by consequence our first request.

Tert. de
Orat.

Let us behold and admire the blessed and heavenly *wisdom* of our Saviour, who hath taught us to pray in secret, and in open audience, in so much faith, as to behold the Omnipotent Lord to be always by us, and yet with so much modesty, that like the Heathen, we abuse him not with many words, though we ask so much, so great, and so many good, and different things, that this Prayer is, and may be termed, a breviary of the whole Gospel; and also, *Legitima Oratio*, as being the Standard unto which all prayer is to be brought, and applied for their tryal, for matter and order: which when done, it appears in general,

That we must pray for spiritual and heavenly things first, before we pray for our food, or deliverance from evil, we ask for his Glory, his Kingdom, his Righteousness. This Prayer may be observed to begin with glory, to end with glory for ever, and therefore in the Churches of the Saints, according to Law, heavenly things are sought after first. The word *first*, infinuates principally, and the word *seek*, implices with industry.

First, that is, in affection, they are to love and desire them most: And the scope of our Saviours first Sermon, rather preareth a vehemency, a priority of love and intention, then of utterance and expression; as first, infers in other

Matth. 6
33

Our Father.

175

other places, holding out not so much rank or place, as zeal and earnestness.

It is Raven-like to be flying upward, and eying the carion carcasses of an earthly enjoyment, whereas each suppliant, like a spiritual Eagle, ought to eye the slain, the crucified Christ, at the right hand of the Father, and mount higher, giving not the lowest, but the highest seat unto him.

The Emperour *Alexander Severus*, reconciling a discord raised by Cooks and Hucksters, against some Christians, who had made an oratory, or chappel, where formerly these had sold their fowls and meat; it is better, determined he, to worship and serve God there, in any sort, then to put it to other uses, as the selling of flesh, or fowl: If a heathen thought this house, which he knew was to perish, fitter to serve God, then to sell Poultry in, ought not men to apprehend the same of their souls, which must eternaly endure. Therefore sanctifie thy affections, and make them rather houses for the service of God, then profane them in turning them victualing-houses, to thy self, the devil and his lusts. There being nothing more worthy of God, nor profitable for men, then to give him the first place in their respects, they calling him Father, and putting all other things, yea accounting all other things as inferior unto his honour, in that expression.

Again seek it first, that is, in appreciation, when a house is on fire, the Saint himself may cry with greater earnestness, for water, water, then

2 Pet. 1.

20

1 Tim. 2. 1

Greg.

Mor. lib.

20. C. 4.

Hift. Au-
gustz
Tom. 2.
in vita
Alex. Se-
ver.

Chrys.
Hom. 20
in Mat.

Pater Noster;

then he shall cry, *Thy Kingdom come.* Earthly crosses, like shallow water, making the greatest noise, whereas heavenly love, may be more smooth, because more deep. *David* for that matter of *Uriah*, watred his couch, but for *Absolom*, he wept in the top of his house.

Isaac prayed for a son, and *David* for the life of his child earnestly; sensible things, because such, being more apparent to our senses, are easily discerned, while matters spiritual, though farthest out of sight, are in the soul regarded with unexpressible dearness, and the other once competing with God, and the things of his Kingdom, our hearts shall manifestly discover, that not the world, but God, hath our most zealous thoughts.

2 Sam. 18
33

How did *David* roar out for his *Absolom*, his Son, his Son, yet not against his Sin, his Sin: not that *David* in the Cabinet of his heart, did regrate his sin with less anxiety, but flesh seeing what was flesh, the Spirit retired into more inward lodgings, waiting for a more convenient opportunity; which offering, it is discernable, at first, that in regard of dearness, God and his righteousness will be laid aside for nothing; nay, not for *Absolom* his Son, his Son, because it is he that giveth salvation unto Kings, and delivered *David* his servant from the burtful sword.

Psal. 144
10
Mag. Hist.
Cent. 5.
c. 3.

In a great persecution under *Hunericus*, multitudes being banished (by Pagans) of old and young, an old woman was observed, leading a young child, willingly to go after them; and being demanded why she took the Infant,

Infant, pray for me, said she, I am a sinful woman; and takest this little boy, lest he being left alone, should be a prey to the Adversary of truth, and seduced from the ways thereto; preferring Gods honour before Liberty, Life, or Country; nay, did not Moses chuse rather not to begin then live to see it questioned or eclipsed?

A Bishop of Lincoln journeying with some Company, who one morning hasted to their Horses, for fear of the Pad, Robbers being in that very road, through which they were to travel; From this place said that good man, will I not stir, until I have performed my morning devotion to my God: He all that day travelled in safety, while his companions quickly fell in the hands they feared. So, good it is, with all boldness to magnifie Christ, even in our bodies, whether it be by Life, or Death, or Fortune.

Further, *Father, that is in pronunciation;* Even in reverence, our first words in Prayer are to have our Fathers Name, as Lord God Almighty, or his Surname, as God of all Consolation, Father of lights, or of our Lord Jesus Christ, this being the homage to expound this in the words of an excellent King, that we owe unto God, before we make our suits; it being arrogancy, and an impudent thing, for any Subject to make a suit to his Sovereign, before he did his homage in a reverent account. To blame were these men then, and scarce are those words to be accounted Peticious, that some pretenders to Sanctity, of-

Exod. 32:3

32

Step.

prompt.

Moral.

Dom. 14

p. p.

K. James,

Med. on

L. P.

red up in our late times, and many still offer up, in which the Name of our Father, is not in the Preface, nor his Son; our Lord Jesus in the Conclusion; the practice of the old Saints, and yet with the true, diligenciate so necessary, that that Prayer uttered, without these holy Indications of the particular they pray unto, are to be rejected, as flattulent and windy, dangerous and uncertain, and not to have our Amen.

The sum of all, is this, that the Glory of God, and the riches of his invisible Kingdom, together with the mysteries contained in the Gospel, are more earnestly, zealously, carefully, to be sought after by us, than the possessting of any thing we see, or know we want to prop. Earth to God resolving that his works shall never be too much loved as himself.

If however the object of a Hellenes scorn and laughter, as judicious Calvin solates, that men abused the care of God, with profane and unseemly requests. Yet, how do Christians ask of God to be low upon their lusts, their consciences, by that desire which they have no revanche, nor fear to, that blamed. Since our heavenly Master hath so plainly prescribed a rule to us, to pray by, and in that his own Glory, not riches, or vain glory to have sway, no wanton with the Preaching, to be strong with the revengeful, abr. wife, to defend our Brother, not Ed much as in imitation, to be reflected upon, but outdo them more, and which, once more, Rue-

Eulg:

Refp. 3.
ad Fer.
Inquis. 4Greg.
Moral.
lib. 15.
c. 20.Cal. in
Ep. Fac.
c. 4. v. 3.

Our Father.

179

der, suffer a word of exhortation. And in all prayer,

I. Praise God for mercies received; For thy bread, thy bed, thy cloathing, thy lodging, thy strength, cloak, liberty, knowledge, and for thy hope of Heaven. It is said of *Isaac*, she did not know that God gave her corn and wine, but she prepared for *Baal*, these blessings, the highest act of ingratitude, which consisting of four parts, makes their unthankfulness the more grosse. The first is, *Gaudiasp.* not to return a benefit, and do one good deed in loc. for another; there is a greater, not to remember a good deed; there is yet a greater, to say it was done by another; but the greatest of all is, to honour, reward, and thank the adversary of our benefactor: this grieved God most, that *Baal*, the Devil, his enemy, had the glory of the good things he gave his people: the same sin is acted by such who give the praise of their purchase to their arm, their war, their diligence, rather then to him.

It is a holy and true saying of one, that because compared with petitionary prayer, praise excelleth it, as far as giving is better than receiving: And it was also a just reproof given of some *Balians* celebrated in our days, that they fell short in Thanksgiving for such mercies as were plentifully pouerfled.

The Children of Persia, were in their play, accustomed to hear, try, and determine causes, and in earnest, punished delinquency, but *Zenophis*, *Cyri.* *ad Ped.* *causam ingratitudei iudicemtor agunt*, they lib. I. had a declaration of ingratitude, towards god, their

Pater Noster,

their Parents, their Countrey, their Relation: and do but consider that Thankfulness is that Ward in the Key of Prayer, by which we open the doors, (I mean) the bowels of love; it is the scarlet thred, we hang out of the window of our soul, to let God know we are within, whereby we may be saved when those that forget God shall be turned into hell; & non vero verecunde sed ingratam mentis indicium est, beneficia tacere divina, it is not modesty, but iniquity, to be silent in sounding praise for divine beneficence.

*Psal. 136
16*

2. Praise him for the evils you have avoided. Give thanks unto the Lord, calls the Psalmist, for he overthrew Pharaoh and his host, and led his people through the wilderness, for his mercy endureth for ever.

S. 3. 4. Chrys. Hom. 35 ad Pop. One requesting of Simonides a courtesie, promising to be thankful, he replied, he had two Chests at home, in one whereof he put the Money, in the other the thanks he got, for service done; and in occasion of using either, he generally found that wherein lay the Money most helpful to him; now good God serve we, that offers an absolute discharge of all we owe, if we be but grateful; nay, will do us yet more good, and deliver us for ever, if we publickly say, that he bath healed our diseases, and redeemed our life from destruction:

Let us therefore be thankful, since we regard our selves among them that are to be in Antioch, yet not in words only, but in works and actions, and this true thanksgiving is, when we do

do those exercises wherein God is to be glorified.

3. Praise him, in confessing the evils you have committed. Against thee thee only have I sinned, said David, after his fall with Bathsheba, Psal. 51
that thou mightst be justified when thou speakest. Reader, give glory, I pray, to the Lord God of Israel, and shew him what thou hast done. Josh. 7.
19

It is not my scope to handle controversies here, yet that auricular confession taught at Rome, enters within my thoughts, judging it,
1. New. 2. Impossible. 3. Intolerable.
4. Dangerous. 5. Scandalous; and oft times,
6. Ridiculous, &c. But if a conscience, like a raked up fire, be very hot, or aking, as a putrid sore, it is good to confess to God, or man, or to both, the sin so pricking, that the conscience may be eased. The multitude that was baptized in Jordan, confessed their sin : and the sick believer may acknowledge his faults to his Pastor ; yea, where he is not, it glorifies God to acknowledge the commission of some atrocious crime, as Paul owned he was a blasphemer : for, know how greatly however the impudence of the sinner in finning, displeaseth God, so much is he pleased with the penitents bashfulness, when regrating.

Mat. 3.6

Berns
sup.
Cant.
Ser. 3.

Confession is so necessary for the acquiring of confidence in prayer, in the sense of the Church of England, that in her holy, that is, in her common service, she first prepareth her children, by a confession of their sin, to receive, according to the Gospel, a pardon, as being penitent; and then ordains them, and

Ratio-
nal upon
Com. P.

Pater Noster,

not before, to say, *Our Father which art in Heaven, &c.*

Theod.
in Psal.
51

Davids acquitting God that he might be justified when he spake, was but an acknowledgment of his unthankfulness, for his gifts received in sinning against his Law, and unmindfull of all the good things he possessed: Yea,

Dan. 9.8 *Daniel* deniyeth not, but confesseth, that to us, that is, to all, belongeth shame and confusione of face; because we have sinned, bringing the sins of the people to himself, because he was one of them, aggravating the guilt. The acknowledging of our sin is so indispensible;

Prov. 28. that he who confesseth not, is never laid to forlake them, and he who trusts to pardon without this, shall see his sin spread before him, by the hand of God, in blacker colours, then his tongue, eye, or heart, can behold or conceive; and therefore spread them before the Lord, in thy closet, or else he will discover them in the face of the Sun.

Beadl.
Journal.
c. 8

It is a bad story which we read, as but late-

ly done, of a dying man, being Bedrid, and hungry, cryed for meat; but at first thereof, so loathed it, that he was earnest for its removal out of his sight, his hunger growing, loathed it as before; it was removed, and called for a third time, and again removed; at last he opened his mouth, and confessed Gods justice, in this dealing, having never craved a blessing upon his meat, when he lay down, nor, gave God thanks when he rose up: Let them heed this, that rising from meat, thinks of nothing but of sleep, or it may

Chrys.

Hom. 79.

ad Pop.

may be worse, (viz.) contumely and wantonness.

4. Praise him in bearing and exercising patience under evils imposed. Troubles are touch-stones to try the metal of a Christian, and let hypocrisy keep never so close, it shall in some act or other be discovered. They tryed a Job, and found him good gold; they tryed a David, and found him gold likewise, but something drossed, now and then he was tripping; they searched a Daniel, and made him more servent in prayer, to put a load under crosses, is *Dei mos*, Gods custome; *Virtutum flos*, the blossome of goodness; *Fidei ros*, the whet-stone of faith; *Celi ros*, Heavens dowry who so wedd himself to Christ, must look on crosses as a part of his portion, and must not only glorie in prosperity, the Name of God, but in adverstiy also, declareing our selves still to be under the regiment of his providence.

It is an argument of Gods love, an argument of thy faith, a medicament againte thy sin, and an incitement of thee unto thy prayers, which ought to enforce thee to restrain thy passion in the most calamitous estate, who in the tryal of thy patience, in thankfulness, supplants thy corruptions, and provides for the future strengthning of thy gifts, as a winters storm doth the young Ash, Beech, Elme, or Oak tree.

I see not, said the moralist boldly, a more pleasant sight for God to behold upon earth, if he would turn his eye toward it, than to

Chrys:
Hom. 64.
in Genes.

Bench.
Met.
Theol.
loc. 28.
c. 2.

Sen. Cor.
Bon. Vir.
Mala
fiant c. 2.

behold a *Cato*, standing upright, that is, not dejected with our publick calamities ; sure I am, to see a *Zob* upon the Dung-hill, or a *Solomon* worshipping upon the Throne, or *Daniel* depending in the Den, gives far more exceeding satisfaction.

Niceph.
Eccle.
Hist. lib.
t. o. c. 20

Inarius, an old Bishop of Chalcedon, becoming blind through age, was mocked by Julian, and bid pray to the Galilean, (meaning Christ) for the restoring of his eyes; smartly answered, *gratias ago Deo*, I bless my Lord God, for depriving me of sight, that I might not see thy ungodly face ; extracting from his own infirmity, matter of glory and praise to the eternal God, in the face of a blasphemer.

5. Praise him for that illumination thy soul hath obtained : Reads thou upon his Sons cross, Come unto me ? hears thou in the Sacrament, this is the cup of the remission of thy sin ? knows thou in thy journeys, his Angels have a charge over thee ? finds thou his Spirit saying, thy sins are forgiven thee ? And shall there be no Hallelujah of praise, no Hosanna to him that cometh in the Name of the Lord ? Knoweth thou not thyself to be a sinful man, a child of wrath, a denyer of Jesus, then call, that the voice of the cock may awake thee, and that tears, as Peter, may wash thee ? The cock hath crowed in the Scriptures, and our Jesus hath already wept for us, and Peter hath sent us two Epistles to strengthen us (he himself being converted) that we be not led away with the error of the wicked, but grow in grace and knowledge.

Ambros.
Hex. lib.
5. c. 25.

3.

2 Pet. 3.

17.

Have

Our Father.

185

Have we abilities to pray, be thankful, for Greg.
by that, we journey unto God? Have we Naz.
instruction by the Gospel, or behold we the Orat.
edification of the Church, the members thereof, and of
bearing much fruit? *Herein is your Fa-*
ther glorified; rejoice, and if you live in peace,
or keep a pure soul, if you speak the truth in
your heart, and keep guile from your tongue,
become not repid in Religion, be not starters
from the faith, nor workers of iniquity, nor
captivated by error; for, men beholding these
things, shall glorifie your Father which is in
Heaven.

Job. 15.
8

Chrys.
Hom. in
Orat.
Dom.

It is good observe, that this word, *Hol-*
low, is used, because holiness is the highest
title of honour and glory, that can belong to
any, though to the most high God; for, the
Seraphims being to give God the greatest
mark of renown, cry, *Holy, holy, holy, is the Lord Isa. 6. 3*
of hosts. It was the honour of Jerusalem, to
be a holy city, the glory of the third heaven,
to be a holy place, and when Christ Jesus shall
present his Church unto himself, he will pre-
sent it holy.

Scnd.
Key to
Heaven.
pag. 143.

As we pray, so we ought to practise; and the
holiness that God giveth unto us, is, that we
be not deceived, or become fornicators, or
idolaters, or adulterers, or effeminate, or thieves,
or covetous, or drunkards, or extortioners, but
be washed and sanctified, (which we daily
ought to pray for) in the Name of our Lord
Jesus, that *holy thing*, that *holy child*, whose
Name we pray may be glorified in you, and ye
in him; for, in this we differ from heretics, and
so

Cyp. in
Orat.
Dom.

22s 43
27

14
5

for this we have a spirit, and a tongue, viz.
 even to acknowledge the Lord for all his
 Chrys. gifts, according to the grace of God, and his
 Hom. 26. Holy Covenant, and the Lord Jesus Christ: So
 in Gen. shall he in the Hebrew be hallowed; that is
 Matt. be praised, and the old English word,
 Heated, sanctified, protected, or restored; ini-
 gility making God as it were sick and dissem-
 pered in himself, and dishonoured by others, in
 his renown and glory. And so much for this
 first Petition.

CHAP. III.

Thy Kingdom come.

THE Holy Ghost in Scripture makes
 mention of a threefold Kingdom; i.e.
 1. That of God. 2. Of Christ.
 Col. 1.13
 Mat. 5.19
 3. Of Heaven: and where may be truly un-
 derstood, it not being taught us, as if God
 weighed not; but that his reigning and domi-
 nation and might be manifested to all, and hastened
 com., which is properly our inheritance,
 being by the former Petition made holy, and
 by the Preface adopted sons of glory.

Mar. 4.8
 There is mention likewise of a kingdom of
 heaven; in concomitancy to which, we pray,
 for *Thy Kingdom come*: there is a kingdom of
 heaven; the King thereof is the angel of the
 Son of man; for son of man of which, we
 pray, *THY Kingdom come.* It

Our Father.

183

It is that Kingdom which the blood of Christ hath purchased, the faith of the Saints expected, and that which in the parable of the sheep and the goats, we are invited to enter into and possess. It is ~~the~~ ^{the} Kingdom of Heaven, in all its steps, advantages and degrees.

In this, as in the former Petition, we shall search into the matter, and next into the order thereof, with the application of both, to the Rule, So pray ye.

In the matter, there occurs to be treated upon. 1. The extension of the Kingdome. 2. The steps, methods, whereby that Kingdome comes. 3. The zeal that is supposed to be in the Petitioner, to have that Kingdome come.

God hath a twofold Kingdome in the world, and its inhabitants; one general, reaching to the birds, even in their falling, to the hairs of mens head, and their numbering, and to the devils in their chaining; and this is called the Kingdome of his providence.

Whence it hath been questioned, though upon poor ground, whether here we pray for the coming or continuing of this Kingdome of providence? For since the soul and body are preserved in their united harmony, by his favourable concurrence, he acting all creatures for the preservation of our life, by their subsisting, which by some, is attributed to Chance, to Fortune, to the Moon, to the Sun, and to any other creature, which the ignorance of the true God shall lay before us idolaters,

-13571
book
Cyprian
Oratio
Domini

Pater Noster;

Breer-
wood.
Enqui-
ries. c. 10
Heyl.
Colmo.
China.

Dan. 4
32

2 Kings.

2 Chron. xxv.

Smiths:
Comon-
wealth
of Eng.
land. lib.
c. 9.

idolater, Christianity being but thin-sown, and Christ not so universally believed upon, but that a great part of the world is idolaters and unbelievers. *Quinsay*, the greatest City in the whole earth, was of late known to have had in it, but one Church of Christians; in the rest, Gentilism, sacrificing to the very Devil, that he might not hurt: Which considered, what should hinder our earnest sueing, for a more clear manifestation of his infinit authority, that all Altars, and all hearts, may offer up holy sacrifice to that only true God, by whom they only live, and in whom they shall, and may be eternally made happy?

It was not, or but darkly known, that the most biob ruled in the Kingdoms of men, and gave it to whomsoever he will; but yet so, that he himself governed it, by the wisdom of his power, and protected it, by the wisdom of his goverment.

In Samaria C. 2. *Tby Kingdom*, the word importing, that Kings are inviolable, and not to be hurt or grieved, which God is by the idolatrous and superstitious rites of Gentiles and Jews; or that Kings are the foundation, or upholder of the people; which God also is, all things being upheld by him, and to that purpose is a King, a word from the Saxon word, *Cyning*, or *Cunning*, which importeth to know and understand, and ability to act, as we proverbially say, *a canny man*, one that can do, and act with dexterity and skill, in which God is transcendently eminent; Kinglike, providing and taking care for all, making gratis

grass to grow for the One, and herbs for the service of man.

Sent he not hail, and fire mingled with hail, very grievous upon all the Land of Egypt, and a pestilence, in the dayes of David, upon the twelve Tribes ? Its thy Kingdom, implying his Majesty, Splendor, Tranquillity, and Honour ; and may we not desire, that by the greatness of his power, he would command the air to be healthful, and the fire not to be hurtful, and that it be known to be his act, to all the world , as an effect of his unlimited Sovereignty ?

Besides this, he is said to have a Kingdom by, and in, which , he rules his Saints and Church in special, and relating to his Church triumphant, is called a Kingdom of glory, relating to his Church militant , is called a Kingdom of grace; that of grace going along in that of providence , and going forward to that of glory , we shall speak of them both mutually, beginning with that of providence and grace. For a safe and prosperous success of our undertakings, and affairs , for the subjugating of our foes, for destroying the power of darkness, that we may have no treacherous heart, with *Judas*, nor a covetous with *Abazar*, nor an ambitious with *Absalom*, and that the Kingdoms of the earth may become the Kingdoms of the Lord, and of his Christ, and that such who know him, may give him no rest, until he make Jerusalem, that is, his Church a praise in the whole earth, we pray for in Thy Kingdom come.

Exod. 29

24

Psa. 67

2

Luke 17

21

2 Tim. 2

26

Col. 1.13

22

Rev. 11

15

Isa. 62.7

At

Pater Noster

At this time are regneth Diabolus, the Devil
reignes, Sin reigns, Death reigns, and by them
mankind hath been taken captive; hence we
say this Satan smoy parish, Sin may cease,
Death may die, and shall Captivity may be
taken captive, that nothing need from these,
may reign quietely, honourably, and securely
under him, until soon we see his
In the suffer-Tracts of Tyrants to afflict his
Church, we call for strength and aid by his
providence, for grace and power by his Spi-
rit, and in him, saying before Ephraim, Ben-
jamin, and Manasseh, stir up thy strength to why
troth the darkness, but let us set thee Threes,
both meekly, and pitcheth upcast the Ark, a
type of his presence; and let Thy Kingdome
come, his rising as a Giant out of sleep in the
sight of his Church, and march forward to
subjugate those Canaanites, his rebellious
doters, that is, he ordesest Army of his ser-
vantes, or providences, or graces of faith, love,
and zeal, that Ephraim and Manasseh, with-
out fear may worship the Lord in Benjamin,
that is, in his Jerusalem, that is, in all holy
places; and so let this be our answere
The work of God's hand, and his provi-
dence sheweth, may lead us to admire a but
also sheweth, should stand in the world, as Mary at
John 20, she gane looking, to behold what we cannot
find, we still see his Kingdom, see free us of
that foolish vassalage which our parents, sin,
temptation, and disbelief, have brought upon
us, and in beholding those invisible riches
which we bring with us, let us study and above,

Weems

Ex. Ju-

dic. Law,

c. 4

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

2. 2. 1. 10

Our Father.

101

above, pursuing in our thoughts their distinction, fixation and consolidation.

The world here follows us so close, and grasps us so hard, that we are put back in our pursuit of those more desirable treasures above, so that it is called a striving, to apply our thoughts thereto so much as to a wish, which imports among many things, this answer, that there must be great blessing, and fearing to be over-puzzled, we pray, *The Kingdom come.*

Luk. 13

24

Lyra, 11

et libe

11. 2

Anaxagoras affirmed, the cause of his birth and coming into the world was, to behold the Heavens and the Sun, from which the curiosity of some hath picked such a mystery, as I am prone to conjecture was never in his thoughts; for, by Heaven, they would give out, he understood the power of God, which is attributed to the Fathers; and by the Sun, they will have so, he signified the brightness of wisdom, which is Jesus Christ; and by hear, which is from the Sun, they would have less understanding, which is the Holy Ghost: to denote the vanity of such conceits, as issuing from Anaxagoras, were a vain dispute; but certain it is, that man was made, and the Christian is taught, to have his eyes, his desires, his afflictions, where Christians are the right hand of God, and was begotten and born of the Spring, to love, admire, and behold the Son.

Brix,

Clement

Symb.

Coel. 18

or 100

11. 2

et libe

8. 11. 11

28

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

11. 2

Therefore Schools and Colleges, where Arts and Principles of knowledge are taught, ought to be recommended to the care of provi-

Pater Noster,

providence, that from them, by means of Professors, and Benefactors, as from a Nursery, may be removed such plants, as may in the garden of God, which is his Church, refresh his people with their shade and fruit ; for it was esteemed the saddest persecution, when Julian the Apostat Emperour, to impede the Kingdom of the Gospel, ordered that no Gentleman (so he termed believers) should be trained up in letters, or learning, alleging that heathens were killed with their own feathers, meaning the pungency of Christian Doctors Arguments.

That the knowledge of God, being spread, the longing after Heaven may be discerned; that the things present, being accounted as nothing, there may be earnestness for those which are to come, a principle arising from a conscience purged from sin ; and a soul purified from the earth, as St. Pauls was, when he groaned to be cloathed upon, resteth in the bosome of this Petition.

Moreover, the subjection of all souls unto his will, Law, and Government, is increased for here, in Thy Kingdom come, the petitioner, as the mother of Sisera, is panting, and asking, why is his Chariot so long in coming ? that deliverance from this present evil world might be hastened, that all, whether high, or low, rich or poor, old and young, might rejoice together, blessing the Lord in the beauty of holiness. For,

They live in fear of themselves, and therefore cry, Thy Kingdom come.

17049

Our Father.

193

not in trouble, yet he feared ; they know they *Job 3.25*
cannot think one good thought , nor do one
good act, upon certainty of sins lying at the door
and of temptations being within the house ;
distrusting of the strength of age, and experi-
mentally apprehending a disease , surmising
through despondency, some cross to attague
them ; and lastly, beholding the severity of
God upon them which fall, more grace, know-
ledge, and a more clear sense of their own sal-
vation, is frequently in their mouth, that no
temptation may surprize them, or cause them
deviat from truth and holiness.

*Rom. IX.
20*

Sometimes *Curiosity*, again *Vanity*, too oft
Obscenity will assault, and the thoughts of the
soul here heat the heart, there blow it, and
anone disturb it, and by and by scatter , and
again confound it, then rack it, and afterwards
binds it, consequently defile it, and corrupt
it, from which the coming of this Kingdom
doth secure it, by giving them the gifts of
sobriety, and of a *sound mind*, *purity of speech*,
and *sincerity of grace*, which they would al-
ways possesse, but that *Satan*, by his frequent nat.
and sudden temptations doth hinder them.

*Ber. de
Consci-
ens. c. 6.*

*Cyp. Ep.
pist. 2.
ad Do.*

*Chrys. in
1 Thessal.
Hom. 2.*

In the crowd of cares and fears arising from
wars, tumults, and (as they say, from wives,
children, and families) from sin and natural
weakness, a soul, though strong, may be broken,
crushed and wounded ; by which that precept,
recorded to have been given by the Guardian
Pastor or Angel (among many) to that holy
ancient *Hermes*, *St. Pauls Disciple*, is good,
viz. to believe and fear in regard the last with-

*Vision
Herm.
Prim.
Mandar.*

Pater Noster,

out the first, creates gulfs of despondency, issuing from the turbulent sea of perplexity, entanglements and doubts, for the Spirits overwhelming ; his *nuncius iniquitatis*, or evil genius, like *Jobs* messengers, interrupting mans beloved retirements, for Halcyon and serene tranquility, in heavenly meditation, more frequently with corrodeing and mournful intelligence, tending to bitterness and woes; then his *nuncius equitatis*, or good Angel, cometh like *Joabs* informers, *Ahimeazz*-like, with accustomed good tidings, nourishing the soul, or ravishing the ear with the melodious report of benevolent providence : whence it is, that even the great judgment-day, for the elect's sake is hastened, and the Kingdom of God every way desired.

*Mat. 24
22*

*Rom. 10.
I*

*Rev. 14.
6*

*Chrys.
Hom. 34
de stu-
dio, &c.*

2. *They live in love of others, and therefore cry, Thy Kingdom come : With St. Paul they have a desire, and their prayer to God is, that all Israel may be saved, by letting the sound of the everlasting Gospel be heard unto all that dwell upon the earth, and to every Nation, Tongue, and people, that Israel and Judah, that is, Jew and Gentile, may become one, and unite in the hand of him, who is the arm of the Lord revealed.*

For if we love the Lord, we shall obey his Law, and love man, for this is to enjoy good, and to be thought worthy of infinit good things, this is the crown of virtue, the foundation of Religion, and the Kingdom of God : there being great and precious promises of the enlarging of the Kingdom of Christ, by the accotion thereto, of the multitude

titude of the Gentiles, by revealing the Doctrine of faith, the light whereof detecting the unprofitableness of those various modes and forms of worship, used by Infidels, the not doing whereof indicates one almost, that is, scarce half a Christian, that in its full latitude obliging us to lay aside passion and self, and signifie to the world, our desire of Gods removing the dark cloud of atheism, or error, and bring all to that due way of worshipping the Father, in his Christ, by discovering to all the beauty and order of his Kingdom.

Let us reason a little on Gods behalf, and beholding the equity and justice of this duty, set our selves to its performance.

Contemn not upon Gods authority over us, and we shall learn submission; reflect upon our cumbersome lusts, our rigid adversaries, our rueful passions, our woful calamities, our oppressing Task-masters, our seducing Teachers, our eager disputes, our multiplied opinions, our divided interests, and our probably irreconciliable divisions; to pass by the subtlety of the Devil in all, we shall be forced not only to pray, *Thy Kingdom come*, but with hatred and sorrow acknowledge, that other lords besides thee, have had dominion over us: to save us therefore, and to confound them, *Let thy Kingdom come.*

Our creation, possession, and future expectation, makes discernable the infinite distance betwixt those powers, whom we obey, and God whom we ought to obey, who not only hath authority over us, but exerciseth the same,

*Act 26
28*

Mal. 1.9

*1Pe. 3.6
13*

Eph. 5.12

same, is so gentle, ample, and so affectionat manner, that reason should induce us to forsake those intricate labyrinths, inconsolat ser-vices, and filthy undertakings, in which, and wherein our lusts and hellish masters have, and do, so deeply engage us, and make us swear allegiance (devoting our selves unto) the Crown of Heaven, the Laws whereof being comfortable, just, good, and holy.

Lev. 21.
20Greg.
Mag.
Hom. 31.
in Evan.Valerian.
Hom. 3.
de Arcta.
via.1 Sam.
22

A crook-back was not under the Law to approach to offer bread before the Lord , and therefore let us stand upright , and not flēdere ad ima, as bowed down, behold the things of this carnal and perishing world, lest we be accounted unfit to approach unto, or enter in, the Kingdom of God. Exoneremus ergo, let us therefore cleanse our hearts from the contagion of unclean cogitations, and fit our selves for a daily offering up unto Christ, prayer and praise, as Priests separated by the Spirit for that good work and office, and particularly to offer bread, I mean the remembrance of the whole Tribes, the whole earth, for their good.

It was Saul's question, whether the promise or hopes of fields , or vineyards , made his Guards not inform him of David's supposed conspiracy, and confederacy with Jonathan ? and truly the largeness, excellency, the Vine-yards and fields, the riches, and the glory of the Kingdoms of grace and providence, ought to provoke us to be earnest for the advancement of the Kingdom of God ; the protection we have from Angels, the heat we receive from

Our Fathers

197

from the Sun, the light we have from the Heavens, the prospect we have from the Hills, the Flowers we behold from the Valleys, the Commodities we have from the Sea, the comforts we draw from the Beasts, the spiritual consolations we receive from the Gospel, shew the advantages we have by his Government, and therefore ought to endeavour the removing, and fight for the departing of Saul's (the sense is easie) and the coming of David's Kingdom, in pressing for the enlargement of the Kingdom of grace under our Lord Jesus Christ.

For though in the Kingdom of his Providence we possess such a lot or portion, as his wisdom, or power giveth, and judgeth convenient for us, yet remembering that these things we enjoy, common with the Swine in the field, and the Raven of the air, the Fortroyal of our affections are not to be possessed, much less commanded by the desire of enlarging temporalities (being given but as apt means to uphold our otherwise frail Tabernacle:) but collecting all our strength, animat our zeal for a studious striving for, and earnest thirsting after, the beautifying, confirming, enlarging, and adorning of our inward man, by grace, against the approaching of the Kingdom of glory.

This Age hath many who slight this Prayer in their practice, as well as neglect it in their religious exercise; they desire the coming of his Kingdom, limiting their thoughts to that of Providence, desiring the hastning

N 3

and

2 Sam. 3
10

Luke 1 8
38

Job 38
41

2 Pet. 1. 5

Pro. 28.

22

and advancement of those good things they desire to possess, yet not contented with their portion, by stealing, cheating, robbing, they snatch it impudently out of his hands, being impatient that he brings it not unto them, and grumbleth that he makes not speed; whereas, *Tby Kingdom come*, implies, modesty, and our waiting upon Gods leisure. Let pilfering sinners therefore know, that not a snatching, but a mannerly receiving, is contained in this Petition. *Hasten not therefore to be rich.*

Gens 33.

9

Eye his Kingdom of Grace, we have those so pure in their own eyes, to holy in their own conceits, that they behold no urgent cause for its more evident appearing: Let such know, that not sufficiency, but a daily exuberancy is contained in this Petition. Say

It is obvious, that many concludes the coming of this Kingdom, to consist in such tenets or opinions they have imbibed from the Rabbies of some faction to them beloved. Let such know, that not the following of mens opinions, but the knowledge and owning of Gods heavenly dominion, is contained in this Petition, the great Officers therein, under himself, being Magistrats and Ministers, &c. both which are prayed for, in *Tby Kingdom come*.

Tby

Our Father.

199

Thy Kingdom come.

The Kingdoms of Grace and Glory, as they are united in this Petition, are now to be explicated, and first of Grace, whereby Christ reigns in the soul, which by having the Gospel, is nigh unto us: and next, that of Glory prepared for us before the foundation of the world, yet these are not so much two as one, differing only as the light conveyed by the window, differs from that immediately flowing from the Sun. In the Kingdom of Grace, Christ is compared to a Roe, standing behind the wall, looking forth at the window, showing himself through the lattice; the wall is our flesh, the window is his Law, the lattice is his Prophets; but in the Kingdom of Glory, the wall is pellucide, the window and lattice both removed, and the immediate beams (*i. e.*) glory of the Father, by the Saints viewed and respected.

By Grace here, he hath Servants, Kings, and Teachers, in his Temple and Throne, but there in glory, there is no teaching, because no ignorance, no King, because no offence, and Kingdom implying government, and that under a King, Christ is King and Head of his Church, and God the Father, as Jesus is man, is the head of Christ: Hence we pray, *Our Father which art in Heaven, Thy Kingdom come.*

In which Petition, there is something we pray against, and something we pray for; the latter

Luk. 10.
9.
Mar. 24.
34

Cast. 2:9
Aquin. 10.
loc. 1st.
2,

Job. 3.
2.

Rev. 21.
22

1 Cor. 15.
3.

Pater Noster,

Gal. 5. 12 latter is for the Churches and our guidance, into the Holy of Holies, the former is for subjugating Gods and our enemies, and all pernicious lusts, obstructing our glory to come.

We pray against the dominion of sin, the darkness of nature, the prevalency of Satan, and the delay of the Saints reward.

Rom. 5. 21

*Chrys.
Ser. 4.
Epist. ad
Rom.*

*Rom. 7.
24.*

1. *The dominion of sin*, that its head, which is as a Serpents, may be bruised, and its reign, which is tyrannical may be ended, all lust being base and ignoble, and ineffably cruel, domineering more over the soul, and making it suffer more from it, *quam corpus*, &c. then the body, doth from diseases; for, it reigns, and brings into eternal death, at last, fascinating in the mean time, and bewitching mens hearts so, that but few are sensible of that danger, which these *Ammōnitēs* will bring upon them, if longer tolerated; and those few again have their souls so entangled, that though they have no love to embrace, yet they want power to extricate themselves out of sins snare, or force to drive it from exercising dominion over them.

Therefore, calls for help against that strong man, that by the power of grace, and strength of faith, and ardeney of zeal, all from the Spirit of God, he may be bound as a rebel against heaven, and an usurper over man, in forcing obedience to his lusts, and rigidly exacting what was never his due (*viz.*) love and subjection.

Thy Kingdom come, as it eyes the Church, imports, that it might be manifest among men, and

Our Father.

201

and that it might be known to the ignorant; but eying Grace, it respects the extinguishing of all vice, by the power of God, that neither devil nor world, nor carnal lust, nor any sin, might have dominion over us, but God alone: For, if we study good works, and shine in virtue, lust and iniquity shall never overcome us, nor the power of hell suppress us: restat ergo, we ought therefore, as in all things, so in suppressing of sin, to call for divine aid, and to flee to that rock of refuge, impregnable against all assaults, saying, Deliver me O Lord, from mine enemies, for I flee unto thee.

It desires that God may so reign in us, that sin and death may cease to reign over us, being weakened in their strength, blasted in their beauty, and confounded in their force.

2. Against darkness of nature. Happiness being the scope and design of all rational beings, Religion shews to be only in God, which yet to obtain, mans weakness and infirmity, holds difficult, if not impossible, except God himself take us by the hand, and lead us to its enjoyment; we being as dead men, incapable of acting, or if capable, blind as the Sodomites, wearying our selves in a fruitless groping; or if neither of these, yet as the nighted Levite in Gibeath, we sit down ready to embrace the felicity any one shall offer, and alace! are there not many who say, who will them us any good?

Our Saviours nativity was by the Philosophers mocked, neither did Philosophy agree

Laud. Carth. in
Or. Dom.

Greg. in
sep. Psas
penitent.

Psal. 143
9

Chry.
Scr. 70.

Eph. 5. 8

Judg. 19
15.

Psal. 4. 6;

fo

Pater Noster,

Tert. ad. to the doctrine of his rising from the dead,
 verf. this earthly mind of ours, like the Kingdom
 Marc.lib. of the beast, being so darkned, we beg, in Thy
 S.de Ep. Kingdom come, for the light of the holy Gospel,
 ad Col. (i.e.) for the spirit and gift of understanding;
 Rev. 16. for, though the truth be shining upon us, and
 Glos. or. in extre. about us, yet as blind men we behold it not,
 about us, till the rayes of the Spirit of light and
 truth, by sound and saving Knowledge, vir-
 tuous our understanding to behold, and next,
 to approve the things of God, either as to
 the simple knowing the nature thereof, or re-
 all observing the laws thereof; for, without
 practice, knowledge is but more damning:
 Aug. de For, as he is not called an Astroemer, who hath
 vir. Chri- no skill in the trade, so nor he a Christian,
 stina. c. 6 in whom the exercise of Christianity is not
 beheld. Christian being a name of Justice,
 Goodnes, Integrity, Patience, Charity, Pru-
 dence, Humanity, Humanity, Innocency, and
 Godlines, all comprehended in that precept,
 Epb. 5.8. walk as Children of light.

The Kingdom of God coming in the spiri-
 tual efficacy thereof, and shining in upon
 man, discovers the channells, blackness of all
 his other actions, the reasonableness of all
 Evangelick duties, and the wayes of extract-
 ing comforts from them: Whereas the world
 thereto, either secureth the sinner, upon con-
 jectures that all is well, or damns him, by
 leaving him to the glimmering light of his
 own natural Conscience, which filling him
 with fear and horrour, causeth him do many
 good

Our Father.

208

good things, and with Herod, near John Bap- Mark. 6:
tist gladly. 20

All which to prevent, by a knowledge tending to eternal life, both in work and reward we say, *Thy Kingdom come*, that is the sapience, the knowledge of thy Son, in opposition to that blindnes, Satan, the god of this world, hath cast upon us, and to that natural ambition, he, as king over the children of pride, hath infused in us, ditchaining to become subjects to the most high God, choosing rather vanitie to him; yea, to be one with him the devil and wicked men, making up one body, and frogi him, as being the head, are the members sometimes deformed; Judas as he was a traitor, is called a devil, and all sinners are either his associates, or his sons, and one way or other related to him, and in dutrious for him.

3. Against the prevalency of Satan. That God may be seen to rule in his Saints, by their peaceable conformity to his Law, without the reach of that Serpents sting, that Dragons tail, that Lyons claw, for them so doing, the sting being pulled out, the tail broken, and the claw paied, which in the scripture-language, is chaining him up, having no chair of estate, as in the heart of Judas; nor any repose, as once in the boosome of David; nor mint office in the heart of any, as once in Annanias; nor magazine in any mans soul, as he had in Ababs breast; for the slaughter of any, as he had in Herod: and in summe, Regnum Diaboli, est omne malum, the devils kingdom

Rev. 20.

270. 311

322. 322

322. 322

322. 322

Author.
Imperf.
Hom. 29

dom is, where ever evil is; and therefore that Gods Kingdom, which is, where ever good is, may come, for the subduing of all that isnaught, is to be earnestly preffed.

Rom. 3. 23 Though we have all come short of the glory of God, yet to limite Satan, and deliver us, adds much to the glory of his Kingdom, especially, since God hath begun to bind him, those countries, wherein he hath so long, and probably, for ever intended to play Rex, as in the America Islands, the inhabitants whereof, as a learned man conjectures, being drawn from the north places of the world, (after the Gospel began to shine among these barbarous Nations) their God, *Vitzilipuzli*, or *Vitzilipitzli*, the Image of which Idol they carried in a Coffer of Reeds, supported by four principal Priests, unto whom also he gave directions, and in a spif imitation of the *Israelites cloud*, so this devil sign'd their advance, or stay, being still in the midst of their Camp, and having alwayes a Tabernacle erected for his worship, where they refid, which at last, was at the place where Mexico now stands, so called from their chief Captain, *Mexi*, whom they followed: But God found them out, and affronted the *devil* in his own territories, whers he was worshipped (untill of late) so eminently, that the King of *Callicut* eat not his meat, untill it was offered unto the *devil*, by the name, *Dekimo*, (as being the great Gods Viceroy, and the government of all the lower world, for conveniency and ease, deputed unto him;) and the fragments given

Medes
works,
lib. 4. c. 1
Ep. 4. 2
viii. 10.
v. 1. 2. 21
Purchase
Pilgri-
mage,
lib. 8. c.
10:

or stay, being still in the midst of their Camp, and having alwayes a Tabernacle erected for his worship, where they refid, which at last, was at the place where Mexico now stands, so called from their chief Captain, *Mexi*, whom they followed: But God found them out, and affronted the *devil* in his own territories, whers he was worshipped (untill of late) so eminently, that the King of *Callicut* eat not his meat, untill it was offered unto the *devil*, by the name, *Dekimo*, (as being the great Gods Viceroy, and the government of all the lower world, for conveniency and ease, deputed unto him;) and the fragments given

Hist. of
West.
Jud. 588.

India
Angal
23. 10. 11

given to Crows, which for that were accounted holy, &c.

Let my Reader pardon me, if for Gods glory, the words of that Covenant be inserted, taken by the Indian inhabitants of New England, after great pains given by English Divines; by interpretation, the engagement is this,

We are the sons of Adam, we and our fore-fathers have a long time been lost in our sins, but now the mercy of the Lord, beginneth to find us out again, therefore the grace of Christ helping us, we do give our selves, and our children unto God, to be his people; he shall rule us in all our affairs, not only in our Religion, and affairs of the Church, (these we desire, as soon as we can, if God will) but also in all our works, and affairs in this world, God shall rule over us, Is. 33.22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us; the wisdom which God hath caught us in his Book, that shall guide us, and direct us in the way. O Jehovah, teach us wisdom, to find out thy wisdom in the Scriptures, let the grace of Christ help us, because Christ is the wisdom of God, send thy Spirit into our hearts, and let it teach us, Lord take us to be thy people, and let us take thee to be our God. Ibid. 29

Strength
out of
weak-
ness &c.
Pag. 8.

And by their getting Psalms translated in the Indian tongue, they have learned to speak of Jehovah, and avoid many sins, and hates and avoids Pawwaws, that is Witches and Charmers, &c.

Now

Pater Noster,

Now to pray for a farther binding up of Satan, in the conversion of more Indians, all Turks, Jews, were an acceptable work in it self, and our duty as Christians, that all the worlds inhabitants may cry out with that poor dying Indian, *Jehuqab Aniamah*, that is, *O Lord, give me Jesus Christ, which is equivalent to Thy Kingdom come*, and that each professor might repell all temptations, as one of them did, when tempted to Passover for a sick person, saying, *I must not break my Covenant, and sin against God.*

Ibid. 2.

Ibid. 26.

Rev. 2.13

Cyp. de
Jejan.
& Tem-
ptat.

But now to return to the old world again, where Satan also hath his seat, which lyeth in wickedness, he having in it universal dominion, demonstrated by the vanity, impiety, of its inhabitants; for though his kingdom be not natural, but malicious, his goverment not defensive, but persecuting, bending his power to the damnation of his subjects, yet in the opinion of a Father, is he a great King; strengthening his Kingdom with vices, walling it with abominations, building castles in it with atrocious acts, and furnishing them with Armour of enforced filthiness; The Collectors of his Revenue, are, oppressors of the poor, his Officers are seducers, deceivers of the simple and honest, his Lord cheif Justice is perverseness; In his Court, and about his Chamber, you have Cuning Rooks, by hook and by crook purchasers, cheating Merchants, covetous Preachers, protracting Doctors, conscience-hiring Hucksters; for his Advocats, he hath a Jack of both sides, Lawyer.

He

He hath also about him, forgers of lies, contrivers of mischief, receivers of bribe, reproachers of men, because effeminat as woman; and for a Page, he hath *Amitus discoloribus* (faith my Author) a Peacock-tail'd gallant.

But when the Kingdom of God shall come, It shall discover, that the world, like men, brings good wine at the first, and afterward that which is worse ; for, *finis Voluptatum est Tormentum*, the end of our eating is infirmity, the end of our living is death, and the end of death (to all that crucifie not the world) is eternity of misery, the thoughts of which are sufficiently valid, to wash the paint from the world, to cure the itch of the flesh, and to fight or animat us against the tyranny of the devil, and then shall the Kingdom of Heaven be within us.

finis

Stella
de Con-
temp.,
Mund.
lib. i. c. 5.

4. Against the delay of the Saints reward. The vision being for an appointed time, must be waited for, yet as the hireling for the shadow, the watch-man for the morning, the weather-beaten Pilot for the Haven, the sick for his recovery, the weary Traveller for his Inn, so doth a Saint long for the end of all designs, their enjoyment of God in Christ: Their modesty keeps them from saying, *Arise, let us go hence*, yet the soul of man being easily seduced, their zeal inflamed with the thoughts of what they shall possess, vigorously enforceth them with a holy seriousness, to call, *Auge- niat Regnum tuum, Tuo Regnum come.*

Hab. 2.3

*Job.
31*

That is, Lord say to the North, give up, and

to

Pater Noster,

to the South, restore, the dead bodies of thy
Saints, given them in charge, that they and
we (the time appointed of the Father, being
come) may be caught up to meet the Lord in
the air, to remain for ever with him.

*1 Thes. 4
17*

Ber.med.
3.

The soul being stamped with the image of
God, betrothed by the faith of God, endow-
ed by the Spirit of God, redeemed by the
blood of God, capable of the blessedness of
God, having nothing to do with flesh, longs
for the perfect vision, and full fruition of the
holy place, of the holy face of God, that mor-
tality might be swallowed up of life.

Ber.Sent.

The soul is Christ's Spouse, and conform to
her condition, hath a threefold marriage :
The 1. is, *In her Justification by faith*, at which
she is feasted by the ablution of sin, the at-
tainment of grace, the reforming of nature ;
but this is attended, through the souls de-
fault, with many jarrs. The 2. is, *Her Re-
generation, or Sanctification, by hope*, at which
she receives divine consolation, heavenly com-
munion, and a taste of the glory to come,
but this is also mixed with fears and doubt-
ings, and therefore the third is wished
for, *which is her glorification by charity*, at
which she is entertained with eternal incor-
ruption, true glory, and the perpetual vision
of God, and this being the more excellent,
affectione pio, & sensu profundo, she groans most
ardently for it.

Amb. in
Psal. 118

Ser. 19

As we pray against these things, so there are
other matters we pray for, such as the Chur-
ches

Our Father.

209

ches sovereignty, the Saints felicity, and our Fathers universal and sole authority.

1. *The Churches sovereignty in general.* The Church is the continent wherein Christ reigns, and in it his Palace and his Temple stands, which two are oft clouded by fogges, arising from open hatred against them, or pretended friendship to them, casting stumbling blocks in the way of others, by disloyal practices, as the idolatry of Rome, offends the Jewes; and the heat of the Calvinists and Lutherans in their often debates, becometh scandal again to the Papist.

To clear the air, is this Petition put up, that all may behold the mountain of the Lord's house, and the Sun of Righteousness shining thereon, that is, Christ Jesus, before whom the Jews had only Lamp-light by the Law and the Prophets, which also shined upon them untill the Baptist, who was a burning and a shining light, but after that he rose whose Name was the East, whose Star arose in the East, like a Sun enlightening the world, directing to the knowledge of that Triune God; all may say of Gospel-rules, *this is the way, let us walk in it,* that Sanctity, Innocency, Purity and Piety may lodge in the breast of all, and malice and mischief excluded from all.

Orig.
Hom. 13
in Letis.

Aug.
de Vita
Christi;

ca. c. 6.

The vision of the conversion of the Gentiles to the faith of Christ, and to the Churches of the Saints, is expressed by the similitude of doves flying to their windows, thereby shewing the swiftness, zealfulness, harmlessness, and unity (doves generally going in flocks) that

O

shall

shall be in those Converts, and the multiplication and addition of whom unto the faith notwithstanding of the diversity of opinions (as natural as variety of feathers, or faces) is contained in this, *Thy Kingdom come.*

Isa. 33.17

Ag. 4.32

"That all beholding the King in his beauty his Sacraments in their dignity, all his Ordinances in their purity, may have their souls so influenced, as to have all one heart, none being dismembered by faction, or passion, which rather shews men to be inhabitants of several Provinces, then fellow-subjects, having one Language, and united in one Kingdom.

The Petition therefore importing the accomplishing of that which St. Paul gave once

Aquin. in a charge for, (viz.) that the word of the Lord
2 Thes. may have free course, and be glorified; that is,
c. 3. be opened and expounded before learned and
lect. 3. unlearned; that though we behold one un-
skilful in knowledge or expression, yet being
Orig. 1. full of faith and fear of God, dare not open
Hom. 3. his mouth to sin against him (which alone
in Ps. 36. constitutes true wisdom,) and with these

Cajet. in being replenished with hope and charity, and
Text. and all other vertues, Jesus Christ may reign
in him, and in all other, that the Lord Jesus
Christ, being known of all, to be the only be-
gottean Son of the Father, and whom they
shall visibly perceive coming from Heaven, to
judge quick and dead, and upon that score
ought to be known, feared, obeyed, and wor-
shipped of all, by addressing to his Kingdom
in their belief of the Gospel, and swearing al-
legiance to his Crown, in receiving the Sacra-
ments thereof.

Aug. in
Ser. de
Mont.
Dei, lib. 2

2. For

3. For the Saints felicity eternal. L-
boaring in the earth causeth weariness, and
makes the work-man eye the Sun, to behold
its height; there being no cloath capable to
dry the eyes of the penitent, save the Robe
of glory: It is here intreated for, that tears,
not only in themselves, but in their causes
and occasions, may for ever be removed from
them, and never admitted where they are, to
the interruption of their joy.

Rev. 21

4

Rev. 6. 11

Alexander bearing Anaxagoras evincing the
existency of many worlds, wept, because he
had conquered scarce one; The believer from
the principles of eternal wisdom, hath col-
lected the being of a world, where shall be no
night, neither properly, nor metaphorically
understood; the want of which, considering
his present habitation, causeth him with Mary,
weep; yet looking up with a phosphere redde-
them, Come Lord Jesus, come quickly.

Val. Mar.
lib. 8.c. 14

Rev. 22

5

All the possessions Abraham enjoyed, were
but poor in his eye, so long as childless; give
any of his faithful sons an extract of earthly
pleasures, they are condemned, because heaven-
less: and St. Paul's *Cupio dissolvi, I desire to*
depart, senseth this Petition.

Gen. 15. 4

Though this Pronoun *T H T*, give the
property of this Kingdom unto God; yet as
the bread we eat is His first, and next by faith
Ours, so is this Kingdom, the truth of God
having engaged it self in a promise to us, that
we shall possess it, both as his, and our inhe-
ritance.

Cyp. id

Orat.

Dom.

The other Petitions admite of no demurr,

Pater Noster,

Baker
Dif. on
the L. P.
P. 86.

Rom. 5. 5

no delay, and are therefore in our faithful ar-
guing, attended with a desire of dispatch, for
his will must be done, now, and *this day* we must
have *our daily bread*; but this alone hath the
continuation of days in the Court of Consci-
ence, and therefore may be called a *Petition*
of hope, living in hope, yet such an one, *that*
maketh not ashamed, in regard it is for a King-
dom which will come, though for a while it
may tarry.

3. For *our Fathers Kingdom universal*: When
the end cometh, Christ shall deliver up the
Kingdom unto God, that is, the Kingdom of
his Mediator-ship, at which the Kingdom of
Grace shall end, the Son himself, as man, be-
coming subject to the Father, *that God may*
be all in all; then Heavens Gates shall be
shut, there being no more to enter; and Hell
shut, Devils rambling being no more to be
tolerat, the harvest being then gathered, and
no more seed to be sower, the elect glorified
there, being no more to be called, but God
ruling, having brought into subjection all
that either denied him, or defyed him; where
begins his Kingdom of Glory.

For that time wherein God is enjoyed
without Ordinances, and praised without ad-
versaries, sin and death being abolished, and
an immediat union with God acquired, is
this Petition offered, that the supream do-
minion of the great God may be hastned, and
a final close put to all things, by folding up
of the sheets of time, where ends the King-
dom of Providence.

The

The changes and mutations, the framings, as we may call them, which attend the Kingdom of Grace, have caused it to be called *Regnum lapidis*, the Kingdom of a stone; the fixedness, perpetuity of the Kingdom of glory, is called *Regnum montis*, the Kingdom of the Mountain; the other being but as a stone hewen, or hewing; for that immovable and eternal Kingdom therefore, & its approaches, this Petition is numbred among our daily prayers. Yet for a caution, it may be added, that this is necessary to be heeded, viz. that their cause had need to be good, who long for, and presse after, the coming of the Judge: Remember thy faults therefore, implore a pardon, be circumspect in thy way, purifying thy soul by faith, abiding in hope; dwelling in love, and then call, *Thy Kingdom come*, and the Lord will hasten his word, to perform it, for his own glory, to thy comfort.

Medd.
works,
lib. 4.
Epist. 8.

Thy Kingdom come.

WE are now to examine the steps and methods by which this Kingdom comes; for, *coming* denotes a progressive, and an advancing motion, our Father having authority over it, as the Centurion, if he say go, it goeth, if come, it cometh. Prepare ye therefore the way of the Lord, and make his paths straight: In our endeavouring to clear, first, its motion, next, uses from that motion.

Mat. 8.9

Luk. 3.4.

Pater Noster,

*Man being in Scripture interpretatively,
Mar. 16. every creature, we shall not speak much of his
Kingdom of providence, wherein his regi-
ment over the creatures, is manifested, but
eying especially that of his Grace and Glory,
which his goodness is pleased to represent in
this prayer, with its face and favour towards
us, &c.*

The coming and compleating of his autho-
rity by grace, ought to be prayed for, upon
many considerations, its regiment being as
yet imperfect, impeded, and oft obnubilated.

*Its regiment is imperfect: The tallest Chris-
tian is but of a low stature, and the wisest stu-
dieth most to increase in wisdom; the remotest
that St. Paul could reach unto, was, with his
mind to serve the Law of God, his flesh still ob-
serving that of sin, and every good man being
two men, and divided in himself, ought to
endeavour more and more freedom from that
law of death.*

*There is no Wheat without its Chaff, nor
Rose without its Thorne, nor faith without
its doubt, nor heart without its lust; yet,
the Moon wants not her Spots, nor the Sun
its Eclipses, unto which the Church is com-
pared, when in her greatest beauty, nor army,
even with banners, without its own care and
fears unto which she is also likened, when she
is most terrible.*

*Its regiment is also impeded: There are
enemies in the coasts, possessing strong forts,
hindering grace, in her noble achievements,
Schisms,*

Schisms, Divisions, Heresie, Idolatry, Scandal, Prophanies, hinder the marches of the King of Saints, (as craggy rocks do the passage of Kings of the Nations.) Saying, depart from us, that is, turn from us, which includes a removing of him ; intended by them, that they may remain free. This people hath a revolting heart, saith the Prophet, they are revolted, they are gone ; They say, go, the other layes depart, both being against his approaches and dominion.

Pardon the application, if we take the wings of the morning, and flee to the uttermost parts of the earth, Satans power, sins law, lusts dominion is resisting Christs nearer communion with his Church : There shall be found Pride in Armour, Covetousness in Buffet, profession watching, Lust poking, Fury threatening, Malice contriving, and Policy uniting to suppress the Gospel; and though it get ground in the conversion of some, to the faith of Jesus, yet what Hanibal said of the Roman General Marcellus, may the Church say of them, and the devil their Captain, that neither conquered, nor conquering, will they be quiet; yea, her case must be bad, since the very life of her peace consists in fighting against these restless adversaries ; and where overcome, yet so desperate is their wrath, they with the Gadarens beseech Christ to depart.

Its regiments is likewise often obnubilated ; Grace now and then is put to the flight, by an army of lusts : The Church is said to be a Woman clothed with the Sun, the Moon under her Rev. 12,

Job. 21.

14.

Pined.

Jer. 5.23

Job. 5.

19.

Luke 4.

13.

Mat. 8.

34.

Hug. der her feet ; that she is a *Woman*, betoken-
Card. in eth her weakness, her fruitfulness, cloathed
loc. with the Sun, her protection by, and obedience
to, Jesus Christ ; the Moon under her
feet, signifieth her contempt of all earthly,
because mutable, enjoyments ; yet for all
this pompous equipage, she is forced to go
to the wilderness for shelter, against the Dra-
gons rage and fury.

The feeling, the beholding, the hearing of
these things, will cause sorrow ; and what con-
solation is that offered by an Ancient, com-
forting a Christian in sad times ? It was, *Pia
tristitia, beata miseria*, a blessed melancholy,
and a pleasant misery, to behold the sins of
others, and weep ; and to another, *Plangenda
sunt haec, non miranda*, these things are to be
bewailed for, not wondered at ; yet adds, that
prayer ought to be made.

I shall not say, that after the fall, God ap-
pointed our flesh, our sinful lusts to rule over-
us, for our punishment, as he appointed thorns
to arise out of the earth, for mans vexation ;
but since the fall, lusts and corruption over-
shadow grace within us, to that height, that
Damas. Peter will curse, David fall, and Jacob lie to
Ortho. his Father ; and these weeds are permitted
Fid.lib. 2 to abide in all, until the Kingdom of God
c. 10. come with power, which made David call,
but thou, O Lord, how long ? that is, in the
new Testament-style, *Thy Kingdom come.*

The Gospel in its progress, is compared by
Mat. 13. our Saviour to *leaven*, and that workes gradu-
33. ally, regeneration to a *new birth*, and man is
per-

Our Fathers.

217

perfected by degrees, the Church to a building, and that advanceth by rule, and measure, and *Wisdom* is said to have hewn out her seven pillars, which implies addition; the new man hath not his proportion by years, but by degrees, and comes to perfection by distinct gifts and graces, he first learns as a child, to read the good examples of others, then advancing forward, he comes to live according to divine Law, then he is so in love with Christ, that marrying himself to him, he would not sin, though there were no Law against it; growing now strong, he can endure, and stand out against the worlds troubles and vexations, and then growing rich, in the abundance of the things of the Kingdom of God, he leads a peaceable and contented life; then he comes to forget (that is, not to heed) transitory things, being wholly intent (as aged in grace) upon life eternal, and now there remains but one step more, that is, the Kingdom of glory, which advanceth towards us, by the grace of faith, illumination of the soul, Discipline of the Church, and by finishing the number of the Elect.

Aug. de
vera Re-
lig. c. 31.

1. By the bearing of faith: This eyes all the Kingdoms we have spoken of, for as by faith we believe that Jesus came to save sinners, so we believe by faith, that the world was created, and yet preserved, the Father Almighty hitherto working, and darkly hinted at in the conclusion of this Prayer, *For thine is the Kingdom, power and glory,*

Gal. 1.4

Heb. 11.3

Job. 5.17

All that we know of Hell his prison, of Earth,

Pater Noster,

Carion,
Chronic.
lib. i

Earth his Foot-stool, of the Clouds his Chariots, of Man his Image, of Angels his Hosts, of Heaven his Palace, of Christ his Son, is by the doctrine of Faith; for, untill it come, we are not livingly sensible of the Kingdom of God. And, the doctrine of the Worlds Creation, Mans fall, and Christs coming, are recorded to have been the Principles of Religion, taught in Adams Temple, Oratory, or place of worship, where God dwelt, from whose face, Cain departed; all which shew, that, it is necessary to believe as firmly, that God the Father Almighty made the Heaven and Earth, as it is to believe in Jesus Christ, his only Son, our Lord.

Luk. 17. The grace of faith, is said to be the Kingdom of God within, that Kingdom being spiritual, and reigning in the hearts of the faithful, while they are in the Kingdom of providence, and by which they are nourished and protected, untill they arrive at the Kingdom of God in glory, where they shall reign as Kings and Priests unto God for ever.

Chryl.
Hom. 8. 2. By the enlightening of the mind. This peculiarly eyes his Kingdom of grace: As Moses face shined when he was with God, under the Law, so now God shines in the hearts of his friends under the Gospel; he faith now, not Let there be light, but is himself a light unto his people.

The Gospel puts a Key in the Converts hand, to induce and behold the mysteries in Christ crucified, which others cannot see; and also a Lamp, to know how far, and in what kind, for

Our Father.

219

for what use, and for what end, they appertain to him. As at the Creation, there was a first lux, Let there be light; so in Conversion, there is a seias tu, thy sins are forgiven thee, which is that anointing of the Spirit, by which all things are known, as the Eunuch knew and believed that Jesus Christ was the Son of God, and by which also, their Conversation is in Heaven, having security by God, and joy in him, for which cause also, it is the highest stone in Wisdoms seven Pillars, upholding the house, that is, the Conscience, or Soul of man: The first whereof, being good Will, next, a sanctified Memory, the third, a clean Heart, the fourth, a free Soul, the fifth, a right Spirit, the sixth, a devout Mind, but the last and highest is, an enlightened Understanding.

By the discipline of the Church; Ammonitions, Reproofs, Censures, are as military weapons, used by the Church, for the upholding of this Kingdom of Grace, yet, a deliverance over unto Satan, by excommunication, which (if justly, duly, and compassionately done) is, and hath been found, instrumental for the stirring up the authority and power of Grace in the soul of some obdured, shame and fear being very efficacious motives, (where other means are less effectual) to persuade a soul to cry, Peccavi, Father, I have sinned, as did the incestuous Corinthian.

One Sigbert, King of the East Saxons, keeping society and familiarity with a Count or Earl, whom holy Gedd had excommunicated

for

1 Cor. 5.
20

Aquib.
Domin.
23. p.
P.

Ber. de
Inter.
Dom. c. 7

1 Cor. 5.
4. abd
2 Cor. 5. 6

Beda Ec:
Hist. Abz
lib. 3.
c. 22

Pater Noster,

for unlawful marriage ; once by accident met with Gedd, as he journeyed to the Counts house, and being smitten with shame and fear, alighted from his horse, and craved pardon; but Gedd replied, *Dico tibi*, I shew thee, because thou restrainest not from the house of that profane wretch, thou shalt for thy punishment die in it, which fell out accordingly, the Earl and others treacherously killing the King at a solemn treat.

Hist. Her.
rib. lib. i
237.

Pyrrhus Soma, demanding to which of them he would leave his Kingdom, Answered, *To Plot. Ap.* him who had the sharpest sword; Let the swords, either of *Gideon* or of God, be viewed, Gods *Judg. 17.* is the sharpest, and therefore, to be most feared of all who believes the coming of that Judge who commands his Anointed not to be touched.

18

By Baptism, the Professor takes pay from Jesus, as the Captain of his salvation, and by scandalous behaviour, he, as it were, runs from his Colours, and by censure is he brought back, and placed again in his rank, that men beholding, may fear, and say, that God is in her, (viz. the Church,) of a truth. As *Lycon* the Philosopher, had Ambition & pudor, shame and honour, to goad his Scholars forward in the practice of vertue; so the Church hath honour, and a Rod to excite to good behaviour, restraining the vicious, and encouraging the vertuous.

1 Cor. 14
32.

Diog.

Lact. in
Lycon.

4. By finishing and perfecting the just number of the Elect, Scripture sheweth, that the Kingdom of glory shall not come, untill the number

1 Cor. 14
33.

Rom. 11:

25.

107

Our Father.

221

number of these appointed for Salvation, be complicated; nor to speak of that great mystery of the Jews blindness, till the blindness of the Gentiles be brought in; the Elect, whether Jew or Gentile are gathered: 1. At their natural dissolution, 2. At Christ's publick manifestation.

1. At the Sainte natural dissolution: Every soul here uncased and divested of the body, is a stone added for the perfecting of that house which is above, and when the Quarry of eternal appointment hath been hewed out by the Gospel, and fitted by death, the roof is laid on, and the work is finished, for time shall be no more, and Gracious government over the soul is perfected then in glory.

If that Prayer be a reall History, which is recorded for *Jeromis*, and in his works which he made a little before his death, for finishing of his glory, how pithy is it? but the Conclusion much more comfortable, there appearing, on a sudden, after his communicating, so beautiful and glorious a light in his Chamber, that the sick could hardly be seen, and a voice heard, saying, *Come my beloved*, the time is now, wherein thou art to receive a reward for these labours; which manfully thou hast undergone for me; to which he replied, Behold, I come, Lord Jesus unto thee, receive my soul, which thou hast redeemed with thy blood; which words, though thus uttered by him, are still expressed, as oft as we say, *Thy Kingdom come.*

Nor that death is to be simply called for,
or

Epistola
Euseb. de
morte
Hieron.

Job. 4.8

or out of impatience, as did Job, or Jonah; but as Moses desired a sight of God, but could not perfectly give it, until he went up to die, so we are to understand, that Paul's *Cupio dissolvi*, his desire to depart, upon having knowledge, is the most speciall comfortable text to a man in his departing, said a reverend Prelate in his own Funerall; for, know we not, that every day we breath here, we lose one day's sight of heaven's beauty, which we may justly pray to see; not so after God's purpose, but to diminish our longing desire.

Exod. 32.

Arch. B.
Cant.
Fun.
Serm.

Mar. 24
31Psal. 24
10

12. At Christ's publick manifestation. At Jesus his coming in the Clouds, with the train of his holy Angels, who are to gather his elect from the four winds, from one end of Heaven to the other, the dead in Christ rising first, then those that are alive caught up, all alarmed by sudden noise with the voice of the Archangel, and Trump of God, shall the accomplishment of the full tally or number of the elect be finished? At which time the Saints, by their prayers of this prayer, shall say, *confitemur est, it is come, the Kingdom is come, the King of glory comes, Arise let us go hence, and enter into our Master's joy; for the Kingdom is come;* &c.

But alas! how unprepared are we for his coming; for, the dead conscientees, scandalous lives, malicious complotters, the meddlers, or busie bodies about other mens matters, the hatred and envy that appears in the actions of too many, professing Christianity, may calle remembrance of that old complaint,

fine

fine Martyrio persecutors, thou persecutes without blood-shed, and thou kills under the mask of Religion, and thou destroyes the faith of Christ, by speaking of him, &c.

Hilar.
contra
Constan.
August.

This Kingdom hath come before day, as upon Jacob, and John the Baptist before they were born; and at the dawning of the day, as upon Samuel, and Timothy; at noon-tide of the day, as on Paul and Elisha; and sometimes at the setting of the Sun, as upon the converted thief; but as it were dark-night with us, we sleep, and fallen in our sins, neither fearing, nor desiring, our Lord's coming; and though it be come to our Judah, this part of the world; yet as the Gergesens, we seek by our carefulness, its removal from us: Be intreated therefore to throw away our old sins, while we have time, wash away our spots, unravel the knots of our lives, & study purity, that the King may have pleasure in our beauty; and let us be the more earnest, that the coming of our Lord is nigh: He stood before the doors in St. James his time, we have reason now to apprehend he is is half over the threshold.

SELINUS
21
Chrys.
Hom. 43
ad Pop.
Antioch.

In thy Kingdom come, we shew eagerness to be under his dominion, subject to his power, censured by his Gospel; yet by our carnal divisions, we evince our averseness unto all; and certainly, by Amen, we confirm our hearts in their rebellion against his Supremacy, refusing to be under him; for though both Devils and sinners be under the Dominion of God, yet because they will not obey, they are not laid to be in his Kingdom.

We
Author.
imperf.
Hom. 14

Pater Noster,

We also bewail in it our straitnesse. This world is a prison, at best but an inn, wherin the beautifull Chamber, even a Kings presence is so incambred; we may say of it, as Selenus of his Crown, that if people knew the vexations under it, they would not deign to lift it from the ground: yet our deeds make apparent, that this world is our rest, and our choice; not the Kingdom of our God, having no respect to its government, evident in the loothes of our lives, and scandalousnes of our divisions.

O God, thou hast hardened our hearts against thy fear, turn thy self to us again, bless our provision. Fatiſte thy poor with bread, and cloath thy Saints with Righteouſneſſe, that thy Saints may shout for joy, expeſting the new Jerusalem coming down from God out of Hea-
ven, prepared as a Bride adorned for her Hus-
band.

Thy Kingdom come.

There are three graces mainly to be ex-
ercised, in our petitioning, viz. *Charity*,
Humility, *Fervency*; the first is found in each
Line, Word, Syllable of this Prayet, yea, the
very Preflate of it, *Our Father*, is cloathed
with *Charity*, the lecond is equally conſpicu-
ous, acknowledging our poverty in the fourth
Petition, our iniquity in the fifth, our infir-
mity in the sixth, &c. We ſhall in the close
of this Petition, ſpeak of the third, and diſ-
cover

cover the zeal that ought to possesse the heart of the supplicante, affixing this unto *Thy Kingdom come*, yet ought it to be understood as appended unto *Thy will be done*.

Too much remissnesse, and again, over-eager earnestnesse being equally offensive, we shall discover the zeal we speak of, the Arguments for it, and Cautions concerning it.

Greg.
Naz. O.
rat. 9. de
pace 1.

Zeal, being a hot *impetus* or warm affection, heating the soul, for practising duties, governed by sound knowledge, and right reason, is included in the word *Kingdom*, amplified by the Pronoun, *Thy*; and therefore, vehement in our wishings and longings for its coming; the very word, *Zeal*, denotes affectiōns to be as fire that of the Pharisees earnestnesse to compass *Sea and Land* for a *Proph-
lite*, was great, no good zeal, but is pitched upon the right object, and managed with due circumstances, as the love of God, heeding the Word of God, inflamed with a solicitous care for its advancement, and attended with an innocent and holy hatred against its opposers; as in *David*, it is both good and great, and in *Paul*, it is both great and good.

Elias in
loc. cit.

Rom. 10
2.

Psal. 119
139

It is composed of Love, Fear, and Anger; in this Petition, the love of God, and the love of man, the fear of his own weakness, and the desire of the down-fall of Satans Dominion, is clearly to be beheld.

It eyes chiefly, the propagation of divine glory, the Churches edification, Satans destruction, and the extirpation of all wicked Hereticks and sinners, and ought to be in us,

Biochi:
Mel. the-
ol. loc. 15

Pater Noster,

not only at our prayers, but in the whole course and practice of our lives, being in every thing, a zeal for Gods glory, and our own, and our Brothers good, ought to be in us ; God hating dulnesse upon the one hand, as well as rashnesse on the other.

Much of this Kingdom, S. Paul possessed, yet he reached forward unto those things that were before ; knowing only this, that he made proficiency daily, the world not yet being ended, he pressed forward, possessing the things he believed, if not in *re*, yet in *spe*, not having them in possession, though in reversion, he endeavoured an intuition, hating that *Diagoran*-like spirit (now in man) who declared he

Val.Msx.
lib. I. c. I

knew not whether there was a God or not, and if there were, was also ignorant of what nature he was : With us dulnesse and carelessness of many in the affairs of God, publishing their uncertainty of the being, and next, of the quality of this Kingdom, whereas he is only zealous, who truly and soundly, that is, assuredly, is acquainted with heavenly matters, which in relation to this Kingdom, every soul ought to be, because of Safety, Beauty, Charity, and our Dignity.

1. Our safety, for in his Kingdom there is no enemy. Here, every bramble-lust puts in for dominion over us, excited thereunto by the old serpent, whereby the spirits of the meek themselves, are kept in a perpetual commotion, to be liberat from which body of death, and freed from that Law of sin, consequences of the coming of this Kingdom, the devout

Rom. 7.
24

Our Father.

227

devout soul hath active considerations for its fruition and enjoyment.

Themistocles concluded, that the knowledge of having a good neighbour, might enhance the price of his house, set to sale; and the Country-fellow hath a Proverb, *we can live without our Friend, but not without our Neighbour*: What a Country must that be, where all are good Neighbours, and not one evil among them? Here, we are not to trust in a Brother, nor to put confidence in a Guide, being sure either of guilt, fear or danger, every Adam having his *Eve*, and she her serpent; yea, Jesus himself is not without a *Herr*, who seeks his life: But in that other Kingdom, we have Christ that true Friend and Brother, reigning over us, the Forts of Satan our foe, being battered, and the dominion of Death our terror, being fulfilled, and the plotted-for place of Hell, our torment, being eternally secured from. As *Labeinus*, at a treaty betwixt Cesar and Pompey, cryed out, so may the believer say of peace in this world, *Let us leave off speaking of peace or thinking of a truce, until we have Cefars head, that is, Satans head bruised, and untill his dominion be overthrown.*

Mic. 7.5

Matth. 2:
13

Chry. ser.
78

Ces.com.
de Bell.
Civil.lib.
3. c. 4

2. *Our Stature is in his Kingdom, that is, our beauty.* - What *Zachaeus* among us by taking thought, can add one cubit to his stature? The *Ark* was a Cubit and half high, shadowing, that imperfection and frailty attends our gifts and graces, and as *Children*, when we want, who among us can do more then cry?

Matth. 6.
27

Gen. 6.9

It is true, that *Noah* was perfect, but it was in his generation; but in the Kingdom of God, we shall be perfect men, according to *Eph. 4.12* the stature of the fulnesses of Christ.

Plut. A Moralist, required youth to have Temperance in the soul, Silence upon their tongue, and Modesty upon their face; yet, over and above, a parent would have his Child have stature, and shall we be zealous for Childrens comeliness, and tepid in seeking our own perfection, which can never be acquired but at the coming of this Kingdom? and being with *Enoch*, Candidates for Heaven, and Students of Eternity, ought we not to affect, being Doctorat, and set in the Chairs of everlasting bliss?

1 Cor. 3.2 It was a shame for the *Corinthians*, that after so much teaching as *Paul* gave them, they remained still babes, and not able to bear strong meat: It is a note of our childishnesse in the affairs of God (yea, and somewhat worse,) that we do not in a holy emulation of the glorified Saints, give all diligence, if it be possible to attain the resurrection of the dead, that is as perfect now, as the glorified *Calvin*. in Saints are in Heaven, and denotes, *cansa extitandi studii nostri*, how we should be stirred up to aim at the same degree of perfection.

3. Our Brethren are all in his Kingdom, where is our charity? Above us are all our Fathers Sons, and about us are *Adam's* posterity; the former edgeth our desire to be with them, the latter fills us with fear and care for them, that they also may be happy; the

the first hath from our Father, of the bidden Rev. 2.
Manna, the new wine, we have a portion of ¹⁷
 his bread (*i. e.*) the good Word of God, but
 having brethren, who hath not heard of the
 last, and hath no prescience of the first, and
 worshipping ignorantly, *an unknown God*, *Act 17.*
 brings upon their souls swift destruction; we ²³
 are to have their names upon our heart when
 we stand before the Lord, that unto them al-
 so might be given *Repentance unto life.*

The legal Priest, who was of the sons of ^{Lev. 6.13}
Aaron, was to have fire alwayes burning up-
 on the Altar before the Lord; so the Evangelical also, who is of the sons of *Abraham*,
 ought to have alwayes burning upon the Altar of his heart, the fire of holy charity, and
 that to be blown up by the example of the Fathers, and Testimony of holy Scripture,
 unto which if we look, and take heed, the
 zeal for their own salvation, and their bre- ^{Psa. 64.}
 threns glory, (*that all might fear, and declare* ⁹
the work of God, and wisely consider of his
doing,) is their chief care, according to this
 rule.

The Multitude of sinners, the fewness of
 Saints in the throng of professours, ought to
 be seriously reflected upon, that faith might
 bring our brethren in the flesh, to Sons of
 the Spirit, that living by the Laws of the
 Kingdom of God, the *Scriptures*, they might
 be accounted as the subjects of it; *faithful,*
 and worthy to possess the inheritance that
 saith not away, *the harvest therefore being* ^{Mat. 9.}
great, pray to the Lord thereof, that the ³⁶

Greg.
 Mor.
 lib. 25.
 c. 7.

Pater Noster,

I King.
20. 17.

Mag.
deb.
Hist:
Ccar. 9.
c. 3.

August.

Ideotz.
Contem.
c. 29

I Tim. 2.
2

2 Thess.
3. 1.

idolatrous and profane, which like the Syrians, fill the countrey, may be listed under the Standart of Jesus, and united to Israel, which are but as a few Kids, that the seekers of the Lords face may be many, nay, may be all, for which, provoke one another to love, and to good works.

It was an odd saying of Remigius, yet a sad one, because true, that though the Church hitherto endure, they being baptized that were her persecutors, yet the Devil is not baptized, and plagueth the Church, not now, or not only by the fury of Pagans, but by the harshness, ill-will, and cruelty of Christians; which to put an end unto, let each man say, as one said, *Et tu Domine Iesu, Lord Jesus, where is thy wonted kindness?* and, O Father, where is the sounding of thy bowels? and remember we have but two commands from God, one to love God, the other man, yet these two are but one, *love*, shewing, without the one we want the other; and by not doing the one, we forfeit our interest in the other, said a wise man.

Our zeal ought to extend to the utmost confines of the world, for a bringing in of many sons and daughters unto this Kingdom, in order to which, we are to become Operators, for a blessing upon Kings, Princes, &c. That by their power, upon Parents, that by their authority, upon Preachers, that by their gravity, upon Masters, that by their industry, the Word of the Lord may run, and be glorified, and that affectionately, and with ardor of mind.

Our Father.

231

mind. Remissness, sleepiness, and dulness in Cyp.
prayer, being one cause, publickly declared Epist. 8.
from heaven in a vision, of the eight persecu-
tion of the Church under Valerianus.

4. His glory is in his Kingdom, there is our dignity. There is an earnest of the Spirit in Eph. 1.14 the believers soul, assuring him of glory, and an earnest is part of the bargain, so that in his conscience, he hath a holy assurance, that when ever the Kingdom of God shall appear, he shall be crowned in it : Here we behold the invisible God, by that which is also invisible, *Munda scil. mente vel corde*, a clean heart, and a right spirit, which argueth our distance, and is at best but a comfortable ignor-
norance ; but let this Kingdom be revealed, and the soul being evacuat of all imperfec-
tions, freed of all contagious principles, or ob-
jects, shall behold it self in its spiritual beauty to be the off-spring of God, and as a Son, be-
hold his Fathers naked face, in his ineffable glory.

Have we not made his dominion our choice, his Son unto whom this Kingdom is given, our joy ? and shall we not with endear-
ed regard crave, that its beautifull and power-
full manifestation, be no longer retarded, by the hypocrisy of some, the intemperance of another, the uncleanness of a third, the blasphemies of many, the malicious quarrellings of most, and the false flandrings of idle busie bodies ; but as the people gathers to Sibolob, Gen. 49. 10. the Souldiers to their Colours, the Birds to the Carcass, so ought we in our several capar-
cities,

Aug.
Epist.
111. ad
Fort.

Augs 17.
29

Pater Noster,

Aug. de
Morib.
Mani-
chor.
lib. 2.
c. 19.

Author.
Imperf.
in Mat. 6.
How. 14.

Hug.
Card. in
Rsv. 6.11

Rom. 8.
22

Chry.
Scr. 71.

cities, urge servently the gatherings of all to the Lord of Hosts, that it might be no longer with Christians as it was with the *Manicheans*, with whom there was nothing rational, nothing certain, nothing blameless, all being doubtful, scandalous, abominable, and absurd.

That being truly and properly a Kingdom, where a King will have such to be his subjects, and they will have such an one to be their King; and for this the whole creation cryeth with us, *adveniat, Thy Kingdom come*: The Stars in their courses, the Saints in their sufferings, cry out, *how long, O Lord, holy and true?* because holy in himself, and true in his promise, therefore, say the Saints, *judge and avenge our blood*, which expression being doubled, shewst *fiderium vindicandi*, a desire of this Kingdom, which the Ox at the Plough, the Horse on the road, & the Elements in their motions, yea the whole creation in its subjection, groans for, to be redeemed by it, from that vanity under which they are in bondage.

Have we made his dominion our choice, and not fight, yea fight for suppressing, diverting of all those forces Art can contrive, Magick fancy, Sacrilege Minister, the Devil in the multitude of sinners can suggest, or sin in the bloodiness of its aims, can muster? which if we do not, let us be self-condemned as unworthy of its enjoyment, when it shall be revealed.

The Romans, at their first entry into Britain, were much terrified by the valour, and to them, by the strange way of the British fighting,

Our Father.

233

fighting, which being perceived by the Standard-bearer of the tenth Legion, he cast himself out of the Ship, and assaulted his foes, crying aloud, Fight, my companions, except you will betray the Roman Eagle into the hands of the enemy, for mine own part, I will be faithful to the Common-wealth of Rome, and to Cesar my General, at which, shame and courage animating all, the Standard was followed, a victory obtained, and Britain subdued. Let this exhilarate this Age, whose remissness, I might say, whose perverseness, suffers the glory of the Cross of Christ, and the government of Jesus, to be betrayed to the hands of sin and sinners, the zeal of his house, being so far from consuming us, or from eating of us up, that we suffer both it and our selves to be swallowed up by bell and destruction, I mean strife and division.

C26
Cor. iii. 8.
4. de Bel.
Gal. c. 5.

Iude 13.

Job. 2.17

Consider what this Kingdom produceth, which we may call its In-land Commodity, and our zeal shall become importunit, that consisting in peace, righteousness, joy in the Holy Ghost; the two former are the leaves of the door, that admits us into the latter, for we have first righteousness by our faith, freeing us of sin, and then peace hushing all our passions, - then cometh joy, by our here expecting, and afterward enjoying our reward: which three, we glimmeringly enjoy in the Kingdom of grace below, but shall receive them in their Meridian lustre in that Kingdom of glory above, having righteousness without sin, iniquity being taken away, peace with-

Rom. 14
17.
Lyra in
loc.

Aquin.
Lect. 2.
in loc.
Isai. 6.7

Isa. 22.18 without disturbance, our habitations there being in sure places, joy in the Holy Ghost, all sorrow and sighing being fled.

It is proverbially said of the three Princes Electors, that the Palgrave hath the Honour, Brandenburg the Land, but the Duke of Saxon the Money ; but what a brave soyl must that be, where every man hath all ? and if Shells or Pearl, cast up by Tides, hath made men zealous to attaque the Countrey whence they came ; should not our own knowledge of such invaluable things, as Glory and Maje-
ty, durable riches and honour, make the weak say, I am strong ; and all of us to quit our selves like men, looking for, and hasting unto the coming of the day of God ?

Zoc. 3.10

Leighs
Body of
Divinit.
lib. 7.
c. 26

Isai. 6.8.

Thes. 3.1.
35
Joint
with
the
Bible

For zeal (saith an honourable and learned person, unto whose elaborate labours, the body of Divinity, and all Divines are beholding) is the best evidence of a Christian ; the Spirit of God workes, like fire, and is the greatest means to draw out the soul for serving of Christ : when Isaiah was touched with the fiery coal, then he cryed, send me ; he also saith, it will save a sinking Church, and therefore needful now ; and adds, that it is the glory and beauty of all our services, adding a lustre unto them, as Varnish doth to other Colours.

In the Kingdom of our Father, Scripturally taken, must we eternally abide, or for ever be inhabitants in the Kingdom of darkness, so that death or life is before us, and we must choose whether to be slaves to the Devils ob-
jects

jects of fury, subjects of torment, where fire exerciseth our feeling, ugly Devils our seeing, the cryes and yelps of the damned our hearing, brimstone and our own flesh our smelling, and a cup of red wine of fiery indignation our tasting, and the thinking upon our own follies, and perpetuity of these plagues, more and more heating our already enraged souls; this, I say, must be either chosen, Or liberty with God, to be objects of delight, subjects of Majesty in this Kingdom of God, whose coming we pray for, who hath Majesty for his Crown (saith one) Mercy for his seat, Justice for his Scepter, Wisdom for his Counsellour, Almightiness for his Guard, Eternity for his Date, Heaven for his Pallace, and Hell for his Prison: So that unless this Kingdom of Jesus come to us, we shall be for ever in bondage in the bottomless pit; for mark this well, will we, nill we, the Kingdom of the Father shall come, and the will of the Father be done; but in this Petition, our desire is, to be excited, and prepared that it may come to us, and we fitted to reign in it: Unto which, as unto all other works, there is nothing so efficacious as zeal.

There is a vast difference betwixt the being of this Kingdom, and the coming of it; for where it is, it is only in power and justice, but where it comes, it comes in love and mercy; it is every where, but it comes only to the Saints upon earth, and the glorified in Heaven, which should awake us from that spiritual lechargick drowsiness, wherein sin and

Psal. 75
8S. Rich.
Bakers
Medicat.
and dis-
quis. on
the L. P.

Rev. 8.11

Aug. ad
prob. c. u
Chrys.
Hom. 19.
in 2 Epist.
ad Cor.Baker ut
supra.

B/s, 13.3

Satan

Pater Noster,

Satan hath lulled us, to prosecute our heavenly interest with a more holy vigour, that this Kingdom *may come to us*, and we may enter into it.

In this Kingdom all the glory of the Father is (as though we were elder brethren) given to us, and though we possess on earth what men calls *Beauty*, *Gallantry*, *Majesty*, goods, or estate; yet these are but Colours, varnishing a rotten Post, to delude our selves, for their proper name is *Vanity*, and their surname *Vanation*, because as a shadow we only see them, not hold them, and like shadows, again they pass away, and we see them no more.

Eccles. 1. 14

Orig.
Hom. I.
in Cant.
Cant.

Psal. 40
17

Diog.
Lacri.

Once the Church cryed out, *Let him kiss me with the kisses of his mouth*, as if she should have said, hitherto he hath kissed me by *Moses*, as by Proxy, by his Prophets, as by Ambassadours; but let himself come, let him descend and kiss me; he sends yet his Ambassadours in the Ministry, his Epistles in the Bibles History, but these being but as cordials to sick persons, we ought zealously to cry, *Attrauen ipse veni, make no tarrying, O our God.*

Rich *Cresus*, cloathed with all the magnificence his royal Wardrob could afford, demanded of the wise *Solon*, if he had ever seen a more beautiful sight; yes, said *Solon*, *I have seen Cocks and Peacocks*; and truly, behold man in all his glory, and a Peacock far exceeds him, he can sleep with his train, whereas *Cresus* must at night be stript to his shirt,

shirt, and in sleep be as poor as his Foot-man : ^{1Cor.7.31}
 the fashion of this world therefore perishing,
 and passing away, it should, in a true sense, be
 our pastime to acquitt our selves like Heaven-
 born souls, prizing only solidities, daily pray
 for the approach of our Fathers Dominion,
 and our own glory.

Let no Zelot hence infer a necessity of dis-
 turbing, or conclude by rage, or fury (too
 often termed zeal) to foment division, or
 raise discord in the Kingdoms of this world,
 Kings and Princes being Subjects of the first
 rank, and persons of the highest authority in
 this Kingdom of God, and are indeed to kiss
the Son, yet are not obliged to do homage to ^{Psal.2.12}
 their Subjects, how pretendedly holy soever.

The Elders cast their Crowns before the Throne,
 but yet they are to have their Crowns, to wear ^{Rev.4.10}
 their Crowns, that they may cast them, 'and
 not be robbed of that Emblem of Sovereign-
 ty, wherewith their Father hath adorned their
 brows, in so beautiful a way, that besides the
 appellation, Father, hath for a surname called
 himself King of kings, the removing of which ^{Rev.19.16}
 from their Thrones, were therefore rob- ¹⁶
 bing God of the glory of one of his Names,
 and of such an one whereof he boasts.

Innocent and holy zeal is known by these ^{Ames. de}
 marks, 1. If it be according to knowledge. ^{Conf.}
 2. If it be fit and adapt for the person in his ^{lib.3.c.6}
 doing all duties conform to, yea, sometimes ^{2Cor.8.3}
 above his ability, as the *Macedonians* were
 charitable. 3. If it cause diligence in the
 affairs of a mans Calling, idlenesse in our own,
 and

Pater Noster,

and busie in other mens matters, is not zeal, but sin. 4. If it cause meeknes and humility in things relating to a mans self, and servency in what belongs to God. 5. If it be more studious of good works, then how to unravel knotty questions and contentious debates. 6. If it bear it self equally, according to the weight of the matter it is exercised about, to be zealous, to sith Mint, and sloathful in doing Justice, to be angry at a harmless jest, and delight in an ill report, is not zeal, but hypocrisy, that rather eyes the supposed faulcs or infirmities of others, then the real vices in a mans self, whereas zeal, rather respects its own short-comings, or over-tumplings in duty or converse. And lastly, it is always attended with grief and sorrow towards the sinner, and hath pity for the offender, and in matters respecting God, useth such means only as are warranted in his Word.

In short, zeal ought always to be attended with mercy, for wanting that, it is rather fury then true ardour, and by not endeavouring mans bettering, is anger and envy, which aggravates crimes more highly, then Gods Word will warrant, by making men offenders for a word, and contrary, puts more force and obligations upon themselves in some precise points, then the Scriptures naturally do impose, as the Pharisees did upon the Apostles eating of the ears of corn, and upon our Saviour, for working miracles upon the Sabbath day.

About the year of Christ 600, we find in old

Tit. 2.14

Mat. 23
232 Cor. 12
21
Exod. 36
6Chrylde
Nomin.
Abram
Hom.Mat. 12
23.12.24

old English, this Petition thus paraphrased, Cambd.
Thou bring us thy michel bliss, the whole Rem.
prayer being in rime sent from Rome, by Sect. I.
Pope Adrian; a native English, to be taught
the people, and about an hundred yeats after,
came it to be almost as now, thus, *Thy King-*
dome come to, having, fayes my Author, more
care to do well, then speak Minion-like; how
ever, we may spell this much, that the great
blessing of eternal life might be transmitted
in the preaching of the Gospel, to them-
selves, and to us their posterity, was the an-
dent request of our zealous Ancestours; and
seeing we hold them not so perfect as our
selves, in their way of worship, let us exceed
them in serueney, by imploring of our hea-
venly Father to have his Gospel more and
more shining among us, and continuing it to
us and our successors for ever.

Thus much for the matter of this Petiti-
on; the order is discernable from what hath
been said, it following *Hallowed be thy Name;*
in regard, that the coming of this Kingdom
is the most effectual mean therefore. It pre-
ceeds also, *Thy will be done;* for before his
Kingdom be erected, his will ought to be
obeyed, and hearts enlightened, and we made
subjects of his Kingdom, God being then only
advanced by us, when he ruleth in us, as an
absolute King, and we content to be govern-
ed by his Law, &c.

1 King.
8. 57

1 Chro.
28. 8

Ps. 72. 11

CHAP. IV.

Thy will be done in Earth as it is in Heaven.

THIS is a Petition goes quite contrary to the bias of nature, pressing us to beg for that which of all things is most contradictory to our stubborn humour, to will, being an inclination and consenting of the mind, about the doing of those things which are placed in us, or pleasing to us; and how contrary the things that are in Gods mind, are to those which we ardently wish for, the most blocked among mortals, who have heard the sound of the Gospel, may be sufficiently learned.

Greg.
Naz. lib.
Cyg.
Carm.
Definit.

Greg. 82
Mag.
Moral.
lib. 32.
c. 23.

To curb or infringe the freedom of our proper will, is to enter in at the strait gate, and who will easily be induced to pray for pressure, in a strong ? to give a full swing, and free career, to proper will, is to run in a broad path; and who readily will not desire to have ample freedom in his own habitation ? Yet so it is, that Christianity resolving to be Mistress over all mens endowments, orders that the will of man (how lordly soever) shall be brought down, and tip-toe it no longer, but deliver it self unto her hands, to be guided and commanded by the will of God.

Lomb.
Sent.
lib. I.
Diff. 45.

We must observe in general, that the will of God, and God himself, are essentially one; for, in him, to be, and to will, are not different things ;

Our Father.

247

things ; his goodness is himself, so is his power, so is his mercy, so also is his will : Neither are we to difference the Fathers will from the Sons, or Spirit ; for, in themselves there is *una charitas*, one love, one purpose, and one will,

Ambro^s
lib. 4^{de}
Fid. c. 4.

Yet the Scripture holds it forth two ways, either properly, or improperly ; that is his proper will which is in himself, and is himself, which admits of no change, or alteration, and is called by Divines, *Voluntas beneplaciti*, the will of his good pleasure ; that is improperly or metaphorically his will, which we find recorded, or marked out unto us in his Precepts or Laws, as when a servante is commanded to go buy this, or that, the words signifie, that this is the Masters will, or Gods will, and therefore called *Voluntas signi*, a sign of his will, that is, a token, whereby we apprehend the doing of this, or that, will be gracefull to him.

Thy will be done, &c. Which will of his we know by his injunctions, by his prohibitions, by his admonitions, by his permissions and by his operations ; his framing of the world is a signe, that he willed it to be made, his Law of honouring his Name, hal^llowing his Sabbath, are signs that he wold have those things done ; of both these wills Moses speaks, calling the former, *severa voluntas*, Deut.29, but this latter, *things revulsa* ; and in what whereof this Petition doth mainly take care, that all doing this will of our Father which is in Heaven, may be studious of holiness, careful

Q.

Patet Noster,

242
Mar. 12. carefull in disces; & vigilante against temptation, &c. &c. &c. or y. remittit in o. swed.
50 We shall search in this, as in the other Petitions: First; into the matter, and next, according to the order therof: In the former our discourse is applied, 1. to the subject of the will of God, and that to be done; 2. To the place wherein it is desired to be done, that is, in Earth; 3. The rule by which we preſe that it may be done, that is, as it is in Heaven.

To unfold the extent of his will, were an employment wherein Angels might be exercised, when declaring ignorance, because of its impossibility: how much more shall man discover his willingness to avoid so dark an abyſs, wherein Gods nature, his works, his eternal contrivance, concerning Angels and men, his eternity, and immutability, the goodness of all his past and future purposes, and all the inſcrutable products of his unsearchable wisdom, locked up in the secret Cabins of his very conception, be concerned?

We shall therefore endeavour a view of it by reflection, as men behold the Sun in a pool of water, and passing by his own eye, without the manner of Gods will, would give us perchance some fainter things than Wines he will do without us, & what he will do for us: And yet Wines Sun will have us to day. We shall see upon our thoughts mainly, soe this last exhortation touching the will of God revealed, whereof in the Description, and we also most conserneth us, and is different, what is a gloriouſ Front, and shall happily allude the Rule, sayng, Yea

Church

Misericordia

P. 130.

Our Father.

243

as it operates upon his commands, his cha-
racter, our selfishness, and our dulness.

1. It respects his commands; and then, thy
will be done, eyes our obedience. The self-^{Mal. i. 6.}
city of Kings, and the honour of Parents,
consists in that obedience which ought to be
given to their Laws; and the glory of Chris-
tianity is visible by that subjection, the soul
evidently designs, to those exact precepts, by
which God hath signified his will unto it, as
unto his beloved, his begotten; his com-^{Hos. 2. 19}
mands, being not only for reading, but for
living, and must be walked in, for obtaining
that great blessedness entailed upon it.

The Law must not be meditated only up-^{Ambros.}
on, in our Thoughts, but in our Conversation,^{in Psal. 1.}
in our Exercises, and in our Life, if we would
be blessed, for the doing of which, God must
prepare the will, and that preparation ought
to be requested of God. ^{Enar.} ^{Chrys.}
^{Hom.}

Abraham must leave his Country, and
then Abraham must sacrifice his Son, the
devout must go to the house of the God of
Jacob, and be taught his ways, and all must
go to the house of prayer, and with David
say, Teach me to do thy will: Nay, Mass, yet
their going is, to be out of Ease, rather than
Necessity, for it is good obedience to do our
Lord's will, for fear of hell, or staining our
profession, but it is better to obey our master
out of respect and veneration. ^{Gen. 12.} ^{Gen. 22.} ^{Isa. 2. 3.}
^{Bern. de Prac. &c.} ^{Diligent.} ^{c. 10}

Zeno held him good, who knew what he
ought to do, but he was the best, who gave
conscience to the things he was advised justly

Pater Noster,

to do : but God accounts him neither good Aug. lib. nor beth, good nor knowing, who will not 2. de Ser. in Monre pray, *Thy will be done*, that is, let thy Pre- Deis. ceptes be obeyed.

a. It respects our chastisements, and then, thy will be done, eyes our patience. Transfert
Mark 14. 36 *cum passus sum me*, was a prayer of God the Son ; and shall his corrections be grumbled at by man, the servant ? Our Father hath rods of several sorts, and in felling the sharp- est, we ought to be dumb, because he doth it.

Cyp. in Orat. Dom: Psal. 39. *Patience is a vertue common to us with God our Father, and our Lord Jesus Christ, he bearing with our evils, endures both the evil*

⁹ Cyp. de hono par. ticer. *and the good; we degenerate, if we endure not hardness, as good Souldiers, and put our selfs to his scut, and our Amen, to his Intentions, saying, with Pauls followers, the will of the Lord be done.*

Purchas. Theat. of Bees Part. 2. p. 340. *Thyme is a most bitter and dry herb, yet not only she Apothecary by his Art, can draw a wholesome oyl out of it, but the Bees also by nature, do extract from thence sweet honey ; affliction is bitter to the taste of men, yet out of it may be drawn an oyl for a wounded conscience, and honey to delight the spiritual taste ; oyl out of the nature of afflictions, which are chastenings, and honey out of their cause, which is Gods love :*

Rev. 3. 19

Yea, from the initiatory letters of the word Virgo, a Rod, one draweth arguments, for instaying one, and to the sincere and devout soul, they are so many arguments for its bearing.

The

Our Father.

245

The 1. is *Verecundia excitatio*, for causing Finch.
shamefulness. The 2. is *Ignorie profligatio*, Mel.
for removing sluggishness. The 3. is, *Kati-
onis informacio*, to inform our judgment. Theot.
The 4. is, *Gratia & glorie conciliatio*, to loc. 15.
conciliat us to grace and glory. The last, Sept. 8.
Amoris virtutum procreatio, to stir up in us a
love of virtue, and therefore even in relation
on to troubles, say, *Thy will be done.*

How oft had this blessed English Martyr, Fox,
Bradford, fiat voluntas Domini in his mouth, Act. &
before his burning; once it was, *Gods good
will be done*; another time it was, *Oh, Lord,* An.Dom.
into thy hands I commit it, ~~messing~~ his life. 1555.

Come what will, only sanctifie thy Name in me,
etc. And another time it was, *I shall shortly
be burned in Smithfield*; it is said, the will of
the Lord be done. And in an exhortatory Let-
ter, he said, speaking of Christ, *pledge him in
his cup of the Cross, and you shall pledge him in
the cup of his Glory*, &c. etc. along this reading.

For, to suffer is not enough, being bound
in a holy willingness to take the cup, that is,
yield to his chastisements, making that our
act by patience, which may be Satans in ma-
lice, and wicked mens by wrath or revenge;
yet, if by holy Hallelujahs we discover the 48.5.41
freedom of our soul, in receiving what for righ-
teousness the ungodly world lays upon us,
his will is thereby singularly accomplished.

3. It respects our selfishness. and then, thy
will be done, eyes our submissiveness. When
God was beating upon, and working against
Rbarab, as a Rock in the Sea he stood firm. Exod.3.9
and

and would not let Israel go, through haughtiness, and perverseness of mind and will; but as Abraham in the case of Sacrificing his Son, renounced nothing to the suffrage of his will, or wisdom of any, so must we indispensably depend upon the wisdom and will of God, without offering to dispute the reasonableness of the command; being with him, undoubtedly persuaded, the precepts of God are just, because he wills them, and wills them because just; so that for our patient suffering, we ought to have no other command, than his Providence working's; and unto this thoughtless cross to us, we ought to say, Welcome be the will of God.

1 Cor. 10

10

Bar de
tribus
ordinib.
Eccles.
Serm.

Calvin.

Bucanin
Orat.
Domi.

Gen. 48.

13

Those who murmured were destroyed of the destroyer; and in the Gospel-sense, it is good measure to suffer patiently; for he abundantly, but it is heaped; and running over, will in serenity of spirit (denying and selves) will embrace the cross, and obey the providence; lest not enduring's but stubbornly maligning, what from men may be imposed, or reported, we be destroyed of the destroyer, by Gods laying us in the Ministry of Angels, into a desperate sense of our innumerable sins but still

In this, as we are taught, let us practice, and not our own, but let his will be done, being instructed in this Petition, to vacuous and quit that will which is our own; and if this Holy Ghost will have the right-hand blessing, sell by Israels benediction, upon the head of Benjamin the younger, Joseph must be thanked, yea, more; Methuselah, though the elder, must rejoice.

4. 16

Our Father.

8247

4. It referrs our chilfress; and then, thy will
be done, eyes our readiness. And may we be
interpreted, Let our loins be girded, that is, let
us be prepared always for the work of God,
and the time past of our life sufficing us to have
wrought the will of the Generous, walking in his
soiropusness, lusts, excesses, wine, etc: in which,
being dead to our former way, the advancing and
obeying the command of such yelome links,
whereof being now ashamed, we pray the remo-
val, and for obtaining life and spiritual heat,
to shake off those encumbrances, as Reb-
lings, Banquettings, and abominable Idolatries,
yeeling to the directions of the Holy Spirit,
with an acceptable alacrity, saying unto tem-
perations of that sort, touching the soul not,
how shall I wash it? but with the Spouse,
though in better sense, How shall I wash
defile it? Cant. 5. 3

Though the will of God, lat longum, lat
hige, be shewn unto the Church, in the Old
and New Testament, and ought therefore to
be there studied after in its bulk: yet there
are specialities, which chiefly, as most neces-
sarily, because most comprehensive, are more
remarkably to be noticed, and in a religious
quest, singularly to be heeded: For, though
all the Scriptures of God are true and to be
received, yet, this is a faithful saying, and wort-
thy of all acceptation, that Jesus Christ came
into the world to save sinners: And though all
the Psalms be sweet, yet some, for their excel-
lency, are seen to be chief Musicians.

The Scriptures discover the whole will of
God,

Luke 12
35

Wor. 4. 3

Ambros.
de Vir-
ginitatib.
3. 22

Isa. 8. 20

1 Tim. 1
15

Psal. 36
title.

Fig. 3. 8. God, yet have a hand to point at some part of it, more than another, as more eminent in their use and comfort, and to which all other portions may be reduced. For instance,

D. He wills our faithful abiding to his Son.

John 3. Many Commandments he gave, but this is his Commandment, that we should believe on the Name of his Son Jesus Christ, applying Christ unto our selves, his death and merits to our souls, without which, our performances are but nauseating to his spirit; and therefore,

Luke 17. Domine, adauge fidem nostram. Lord increase our
faith, is folded up in this Petition, Thy will
be done.

2. He wills our sincere converting from sin:
It is iniquity causeth him grieve at us, and
maketh us averse to him: and how careful
and painful he is to reform the sinner, before
he be cast out as a Publican, shew, that if he
perish, it is by his obstinacy in sin, rather than
for his commissing of it; for had he delight-
ed to punish for that, he had long ago burned
this present world, as he spared not, but drop-
ped the old.

Ezek. 33. We need not many Arguments to evince
this, having his oath, for his being delighted
in the conversion of the wicked; for miserable
Tert. de we are, if we will not believe God when he
Pocci. swears the purposes of his heart unto us.

But as Gideons one Bastard flew his seventy
Sons, so one sin left alive, will destroy our
shock of gifts and graces, which God know-
ing, he wills our sincerity, desiring us to be,
not almost, but altogether Christians, in de-
parting

Our Father.

279

parting from every evil way, the end of his Commandment being charity, one of a pure heart, a good conscience, and love unfeigned.

1 Tim. 1. 5

3. He wills humility in our carriage to himself: What shall, or what can belittle thee, Reader, that can excuse any insolence thy audacious spirit dare shew before him? lost death of kindred? loss of goods? want of health? be persuaded, better want all these, then once to roave at him for the want of any one; for, hath he not shewed thee, O man, what is good? and what dath the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?

James
10. 1

1 Tim.
1. 2

Micah 6
4. 8

Cxf.
Comest.
lib. 6.

The ancient Gauls suffered not their children even to stand before them, that in perfect age they might have them in greater veneration; and our Father in Heaven, though more condescending, will yet have of all his sons a religious reverence, sauciness becoming sacrilege, robbing him of his just devoir.

To swell for the removing of thy Ground, as Jonah, may have a fiddler issue, imitat rather Adam, whom we read not once to have spoken, after banished Paradise, a silent sorrow for our delinquency, (for sin is sorrows Brodome) being the best succour for our weather-beaten souls, and is more advantagious, when any Fore we can erect by argument, or reason, to plead against, or surmize familiarity with God. That of Germanicus is Heathenish, giving this acrostication of himself at death, si fato concederem, sic. though I should die the common death of men, I have just cause under

John 4. 5

Tacit.
Annals.
lib. 2.

279

Father Noster,

angry at the gods, that in manly age I am nobbed from my Parents, Children and Countrey,
by them, howe when I die by the sorcery or
poisonings of Piso, &c. but the Christian
knows he standes at Celsus Judgment Sute, and
that enjoyeth reverence, fear, humility, and
love, which maketh him believe himself, with
David, like a weaned child, and wosmeth with
Abraham upon deliberation in the com-
manded Jordan; though the vices so sensu-
appeare never so despisable.

He inculps compassion in behalf of our bre-
thren. This is his great and new Command-
ment, that men love one another, and that we
put on the vials of mercy to all, yea, the Oxen
and ass of our enemy, are within the verge of
his authority and law. And we are the only
to offer our bread, but draw out our very
souls: so that hungry, God is nourishing thereby
that fellowship which the fight of an hang-
ry soul brought to him in paine. *Agat. et al. gnt*
et. M. M. v. spicilegium humana genit. T. not
notabilis natus how the world went, or care-
ful about the concems of mankind, was held
imperious in Helleny, but the religious con-
try is diffusive in his charity, and his wil-
lingsness to do good, is exemplified in the pa-
public of the Samaritan, who seured the per-
son, ministred the wounds, destroyed the chas-
reys and discharged debt for the robbed. Pro-
phet. 15. 13. It is ministrant to us. 1. 100 dñe.
2. That's a blis side grace that's compassion,
uncontroll'd charity: 2. Known poverty:
3. Unquestionably being always ready

Our Fathers

to answer St. Paul's question in the negative,
who is weak, and I am not weak; who though
they were Babylonians, with the Prophet, that
testifying good will, with a Father when a
Brothers adversary casteth anguish, and his
tranquillity excludeth thankfulness, no account
another loseth our own; neither taketh his gain
at profit, loving neither friend nor foes, for
the world, but both for God's sake, and charity.

Is. 21.3

Greg.
Mag. in
Evangel
Hom. 5.

above being a great God, of whose beginning we have no history, and of his ending it were impossible to suppose; therefore ought not this to be a life of virtue, or then it is not the life of God, and agreeable to his will.

Plato de
Amore
in Phae-
dri Col-
loquio.

175. And will our felicity think himself. He
had both the strong and fathful a love to his
children; almighty desirous, to say, to fight them
borders, of his Kingdome; For this was the will
(which Christ), of his beloved Son (I might say the Sun)
may have everlasting life; this is a fathful
joying, and woe by all expectation. And
the Psalm wherein the Psalmist confideth of
futre glory is mocked, is called Michtam,
she is a golden Psalm of David.

Johannes
-1563
-21. NOV.
-1563
-21. NOV.

Be not then, I beseeche you, abused by my inward v-
anity, so long as in any thing to become com-
petitor with God, and until they will give
thee fields and vineyards, now, until it can
make no further displeasure thereby to draw to ease
thee, make it notwithstanding thy fault, but
soundly rebouned, and a very good phisick; for it
shall at last befound the sound mane, and
thee, and a sounde manne whiche shal
will

Psal. 16

W. A. J. B.

Capit

will hath nothing more ultimately its scope, than thy salvation.

Cyprian.
in Orat.
Dom.

Th. 2. 1.

2. 10. 1.

1 Cor. 16.

2. 1.

Job. 21.

23.

Worl.

Panari-

on. Pa-

storale.

Ser. 16.

2. 1. 1.

Chry.

Ser. 10.

in Epist.

ad Romam.

11. 1.

There are many other particulars, touching our converse, discovered to be the will of God, such as *Modesty* in our expressions, *Righteonsnesse* in our actions, *Discipline* in our manners; *enduring injuries*, *loving the brethren*, *delighting in God*, *loving him as a Father*, *fearing him as a Lord*, so value none in comparison of Christ, and therefore inseparably to cleave to his love, courageously to bear his cross, constantly to confess his Name, which is to be heir with Christ, to do the command of God, to fulfill the will of the Father, but such and many others being reducible to those above-mentioned, we suffice from more particular designation.

Four brethren, visiting one *Bambus*, disengaged of some special duty, wherein they had exercised themselves: One had been much in *fasting*, another had so slighted the world, that he had nothing of it, nor in it; a third professed he had studi'd that eminent grace of charity; the fourth had liv'd two and twenty years in obeying the will of another; to whom *Bambus* gave the crown of super-excellent commendation, in regard he had quitted his own will, and serv'd another; whereas his companions had chosen what their own wills had beheld as delectable: and though we sacrifice our selves, by giving our bodies to be burnt, yet, patience is more acceptable with him with whom we have to do; and more comfortable shall his will be to us, if more fleet.

Our Father.

253

lest that he wills only what is profitable, and all his will is profitable for us, in that he wills them to us.

- It is to be adverted, that God wills only good, let none therefore be *barish*; it is by accident *Isa. 28.*
if he wills ill, the means that leads to glory *21*
be more lucidly discovered, and most pathetically press'd, *Samuel wept for Saul*, and *1 Sam. 16. 1*
David harped for him, though both knew
God had left him: It is a scandalous practice of
some, to wish either the means, or tendencies
towards hell, or to presume at first, Gods
final determination, and accordingly with de-
light, wisheth, *not to say, prayeth* ill for their
brethren. It is the will of God, that all *Israel Tit. 2.11*
be saved, let it not be thy will to have any
Edomite damned, lest thou curse thy self.

He wills moreover the doing of his will by *Luk. 11.1*
thy self also; be not an hypocrite, exclude *46*
not thy self from this service, for it is not,
let thy will be done, by these, or these, or by *Joh. 21.1*
him; but let thy will be done, that every *22*
where throughout the earth, Error may be
eradicated, and Virtue planted, and in wor-
shipping of his Name, Earth may not be dif-
ferent from Heaven, which cannot be, if thy
own soul be not by thy selfs, weeded from
vice, and his will performed to thy power.

It is storied of religious *Borgia* of *Guan*, *Lycos*,
that he said, the furious Dog, in hunting, *Aporis*,
would be commanded from the Hare, at the *de'Obald*
command, or hollow of the *Hunts-man*; yet
man would not forsake his lusts, his sinful
projects, his fleshly and hellish designs, at the
voice,

Pater Noster,

254
voice, call, yes, thunder of God: But let it
not be so with thee, beating up thy soul to that
degree of conformity, that the very whisp-
ings of Gods Spirit, may command practice,
and be obeyed without recouling, that God
may, as it were, wonder at thy servency, as
Christ did once at a womans humilitie, with an
Oman, great is thy obedience.

Rom. 8.
14

Mat. 5.
28 1. d*l*

Yet in applying this Petition to our selves,
it is good to remember his advice, who pro-
pofeth this three-fold rule, in and about the
will of God: That his will (if we be parti-
cular) be done; 1. With a *sicut*, as the le-
per said, Lord, if thou wilt thou canst make me
cleane. Moses prayed for entrance into Cana-
an, but finding it not to be the will of God,
he desisted from that suite.

Binch.

Mellis.

Theol.

loc. 19.

Mat. 8. 2

2 Sam.

15. 25.

Gen. 42.
21

Lactant.
de vero
culta. c. 3

2. There must be a *sicut vis*, a deliverance
any way he will. David desired to behold
both the Ark, and its habitation, but if it were
otherwise determined in the Council of
God, he was content.

3. There is a *quando vis*, when he will; he
hath called upon thee and thy Fathers house
oft, but his others, and his invitations, have
been oft rejected, and Josephs brethren, slight-
ing the anguish of his soul, when they sold
him, made Joseph unknown to them, untill
the second time, they went down to Egypt.
Wait upon the good pleasure of God there-
fore.

There were two ways, in the opinion of
Pois and Philoſopher, in which all men walk-
ed, and was thus figured, 1, one leading to
bliss,

bliss, the other to sorrow, the one wher called
the way of virtue, the other, of vice. Christ
himself in his Law sheweth disparity between
a licentious and a regular life; neither is
there any other path for happiness and glo-
ry, than obedience, obedience, obedience.
Wait then upon God, and the God of peace,
that brought again our Lord Jesus from the
dead, shall in his own good time make you per-
fect in every good work, to do his will.

Heb. 13

20

They will be done on Earth, etc.

THE will is the souls hand, for applying
to its self, such things as appear use-
ful, helpful, and convenient; but heavenly
things, as most necessary, must be required unto
it, yea, violently attacked, lest (as disobe-
dient to Law) it be stigmatized as rebellion,
and restrained in its other attempts, all
which designs (saving those of piety which
have the promises of both Earth and Heaven) i
proving abortive in themselves, and detrac-
tive to the brain wherein they are bred; for
prevention whereof, we must have the earth
qualified with obedience, by good will, and
our selves upon earth to have heavenly wills,
that we may glorifie God in this lower earth,
as he is in the highest Heavens; between which
that there be an holy difference, pray, that
we might do in Earth, as it is in Heaven.
Our Earthly possessions, and property
are a bound-

boundary unto all supplications, for all
Saints, yet of so large an extension, as includes
all that are afar off upon the Sea, and signifies
Psa. 67. 2 that of David, *God be merciful unto us, and
bles us, and cause his face to shine upon us. Se-
tab. That thy way may be known upon earth,
thy saving health among all Nations.*

*Aug. de
Serm. in
Missa
Dei. lib. 2* On Earth as it is in Heaven, hath received
different and various sensies from the Ancientes,
by Heaven, some understanding the Saints,
and godly; by Earth, the sinner and unbelie-
ver, making the Petition this, *Let thy will be
done by the wicked of the world, as truly, as si-
cerely, as it is by the righteous and religious.*

*Cyp. in
Orat.
Dom.* Again, by Heaven, is understood the Spi-
rit, and by Earth, the flesh, or body of man,
which is a servant to the law of sin; and then
the Petition signifieth this, *Let all the mem-
bers of my body, wherein sin dwells, be made
by thy power, as easily induced to the obedi-
ence of thy will, as is my spirit, by which I
serve the Law of God.*

*Apd.
Hom. 43* Further, by Heaven, may be understood
the Church, and by Earth, the unbaptized
multitude, and then the Petition speaks, *Let
all Atheists, Jews, Turks, do thy will, as it is
done in the Congregations of those professing thy
Name.*

*August.
Cypri-* Two Fathers will have us, by Earth, to
understand our enemies, and that here we
pray against their earthly mindedness, which
being removed, they and we, may live in hea-
venly concord, confirming this position, from
the Apostles their not being called earth, but
the

the salt of the earth ; yea, *Non abhorret*, it is not absurd to understand (laith one) by Heaven, our Lord Jesus Christ, and by Earth, the Church, who as a wife, is desired to be like the Spouse, her Husband, in obedience.

There are that think, *by will*, peace is signified, and then the prayer may be thus understood, *let the peace of God be on Earth, as it is in Heaven.*

Yet as correcting themselves, or at least not resting in those wide Expositions, it is agreed that *sicut in Cælo*, as it is in Heaven, imports our zeal for having such infused gifts, that as none offends God in neglect of his will, above, so we, so strengthned, may be able, and so sanctified, may be qualified, as never to be guilty of the contrary vice, *disobedience*, never respecting our own, but always his will.

It is also asserted, that this Petition includes our behaviour in word and deed, to be so modell'd, as theirs are, whose habitations are in Heaven, adding, that because of earth, its being a mixed Kingdom, where his will is often neglected; it is the tenor of this request, that never more Satans, but *his will be done* only, as it is in Heaven ; for this would be pondered and weighed, that we pray not for the knowing, but *doing* of his will.

Moreover, the words are expounded to signify our desire of, and longing for, that blessed union and conjunction of those different Families in Heaven and Earth, that they beget by the command of one Lord,

R.

guided

Ambros.
lib. 5. de
Sacra. c. 9Ang. Ser.
3. Dom.
in Palm.Chrys.
Hom. 20
in Mat.Author
imperf.
in Mat.
Hom. 14
Gloss.
ord.Chry.
Ser. 68

Ib. Ser.
70

guided with one will, which ought to be his, for it is *THY will*: And in regard that much is done in earth, through the wickednesse of the times, the desire of the flesh, the pleasure, and terrorre of the Devil, we proportion our solicitations by applying our selves to the Throne of God, that flesh may be subdued, the wickednesse of the times reformed, and *Satan interrupted*, and that one will be in earth and Heaven, *viz.* Gods Angels and Men, the two last devoting themselves to the will of the first, that God may be King over all the Earth. And in this sense, and to this meaning, the generality of Interpreters, both ancient and modern doth agree, and subscribe.

Chrys. ut
supra.

It is noted that these words, *as it is in Heaven*, ought to be understood, in the Petitions preceeding, though here only expressed, seeing the Prayer thus, *Hallowed be thy Name, in Earth as it is in Heaven: Thy Kingdom come, in Earth as it is in Heaven: and then, Thy will be done in Earth as it is in Heaven*. That as there is no life but what is from God, so there may be no will, but what shall flow from him.

Aug. de
vera Re-
lig. c. 11

The word *Earth*, may be corrupted Hebrew, that Language expressing it *Eretz*, and the old Germans, from which most of our Monosyllables come, expressed it *Artham*, from *Em*, a Mother, and *Eretz*, the Earth, that being like another *Emah*, the Mother of us all: and afterward they called it *Erbam*, then *Eyd*, whence *Earth*, a derivation more probable,

probable, because more ancient; then from the Greek, ἡρα, or Era; the Roman word *Terra*, is deduced from *Tero*, the Earth being broken, and teared asunder for man's maintenance, and for man must it be here under-
stood, the Holy Ghost, by a holy Synecdoche, taking a part for the whole, man being born in it, nursed by it, and at last destined to return into it: To passe by his earthly and fleshly lusts, may, and often is called Earth, which is also called *Arida*, dry Land, and *Humus*, moist Earth, and *Tellus* the ground; the word here, γῆ, is from the fruitfulness and fertility, though it be such a condition as we find the Earth had not, when we first heard of it, being then *Tobu Nabobu*, that is, *Informis* or *Inanis*, without form, and void; but now being by sin corrupted in its holiness, and by transgression cursed with barrenness, we here request that men, its inhabitants, be renewed, their wills sanctified, and their hearts like good ground, once again made fruitful, by yielding obedience unto God, that earth it self may be blessed with fertility, and become well watered, like the Paradise of God.

By Earth then, understanding Men, who are of it, and in it; and by it again, understanding only living men, we proceed, applying this Petition to the rule, So pray ye.

I. Looking to man, as earth in his formation, or creation, we are to pray for others. If the multitude of sinful men in the old world, merited, through their earthliness, wickedness and malice, to be termed Earth, what now

Job. 23.

14

Aug. ut

supra.

Gen. 6. 34

Gen. 1. 4

Landal-
fus Car-
tusiens.
in Orat.
Dom.

Chrys.
Hom. 23
in Genes.

Pater Noster,

doth in this last age, the multitude of the Nations deserve to be named by, more apposite then Earth, Earth, Earth? for whom our devotion must have wings, being obliged to pray for them, whom Peter preached unto, *viz.* the Parthians, Medes, Elamites, and the dwellers in Mesopotamia, &c. As also, we are to embrace both the Indies in the arms of our brotherly charity, that as the Inhabitants thereof, bear the image of the earthly, by the disobedience of one, they may bear the image of the Heavenly Man, by the obedience of another.

A. 2. 9

1 Cor. 15
49

A. 9. 6

A. 16. 9

Psa. 61. 2
Hil. 1.
Aoc.

Earth of it self is naturally cold and dry, and will not easily be brought from its natural shape; Saul, until knocked down, and nature, until humbled, will not say, *Lord, what wilt thou have me to do?* It is the Lords voice in the Gospel must bring all into obedience, and therefore Religion, when we are on our knees, suggests us to what Paul dreamed, *viz.* that a poor Indian, or a man of Macedonia, stands before us, laying, *Come over and help us,* that by your prayers we may be brought to the knowledge of the everlasting Covenant.

2. Looking to man in his vocation, and because that is upon earth, he is to pray for himself. It is a wide, yet pious note, observed from that of the Psalmist, *from the end of the Hills, in earth will I call unto thee, for a terre finibus clamat,* because living in the flesh, he was absent from Christ, and that being as earth, he cryed and groaned with the Apostle for help, being

being willing to be freed from that necessity
of abiding in the body.

This is sure, in going about our employ-
ment, from our house to the street, from
that as to an Exchange, to buy and sell, we are
but as Servants to our Masters, and must ac-
count to him, how much of his will, and how
little of our own we have performed, and pro-
fessing our selves with James, servants of God;
and of our Lord Jesus Christ, intrusted with his
Money in Purse, his Goods in Shops, his Com-
modities in the Ware-house, his Garments in
the Wardrob, we ought daily to look into
our Accounts, and register our actings, that
at reckoning it may be found we have done
his will.

3. Looking upon the Christian in his profes-
sion, he lies if he be satisfied with earth; with
the Bird we take our meat from it, making
Heaven the Standard and measure of our do-
ings, not so stupified with earths Dispersion, or
so much embased with the sensual pleasures
thereof, as not to make so much as our talk-
ing be unburnished with Celestial purity, it
being for this the Christian buys his Bible, re-
spects his Preacher, and offers up his Prayers.

Christianity hath its *Armour*, to fight
against, and overcome the world, a true *Mi-
croscope*, discovering its blemishes and defor-
mities, a *Teliscop* or prospect, approximating
Heaven and its glory, so near to the eye, that
the carrion carcase, of earths circle, irritates
the Spirit, to have it removed, augurating on
foreseeing some pestiferous scent arising there-

from, may endanger its spiritual health, and dead, nay, damn the soul? That being a sure rule of one, that never can the spiritual war be upheld, if the lusts of the world be not subdued, nor the mind contemplate God, which meditates on fleshly pleasures, the devil by them, as by Tubes or Pipes, conveying pride to the soul, as to Eve; envy, as to Cain, covetousness, as to Achan; all which is openly renounced and proclaimed against, in our receiving the pres. money of sacred Baptism.

Zenoph.
de dict. &
fact. So-
crat. lib. 4

Psal. 50.
17

Job. 4.
23

Job. 9.
31
Gouge.
on the
L. P.
Sect. 59.

It was asked, what was piety, or who was the pious man? It was answered, He who worshipped the gods, not as a man would himself, but as the gods had appointed in their Laws. If this was the judgment of Heathens, how darst thou in hypocrisy take the words of his Covenant, or this prayer in thy mouth, since God will not only never shake hands with him who hath a lie interwoven in his robes of praise, but revenge himself upon all who worship him not in spirit and truth?

Pretenders to holiness, and similitud services, operat for nothing more, then mangling the vails of reserved wrath, heating and thickning the flame, whereby their evanescion must be more formidable, and the worshippers more inexcusable, that they are judged out of their own mouth, God only hearing doers of his will. Knowledge being only as light to direct practice, and a good disposition, salt to season it, and free profession is as wine to quicken it, yet all without practice are

but

but instruments to destroy it ; Let his will therefore be done,

On earth, for it must be done there or nowhere, there being no work, or labour, in the grave wherunto we tend ; work his will while it is day, for the night cometh wherein no man can.

Reflect but upon natures frailty, and how ruinous the edifice of the body is in the sudden dissolutions Fate hath made in others, and we shall be enforced to regulate our selves to that Law of working in this our day. Philemon died in a laugh ; Anacreon with one grain of a grape, therefore the Moralist advi-
seth, that our life be but a learning to live, and that spent in teaching to die ; there being so many pricles about the Rose of our beloved life, that our hands bleed as soon as it is felt, making the hardest to cry, tempting us to its embrace, as did the flowry Aspect of that delectable valley, the enchanted AIs in the Fable (*miserable man in the Mythology*), but no sooner in it, but with furies, worse than dogs, is poor man set upon, and men acting as devils, causes the good man to sigh out, his day being crossed in his highest enterprise, principally from his own weakness and inadvertency every day ; and next, from the asperity or wickedness of others, each day grinding him, as under the nether-millstone, through sorrow, enraging him again so high, that from the precipice of passionate resolves, he invokes disaster, more sad then did Aristarchus who yet starved himself to death, to ease the

Valer.
Max.
lib. 9.

Seneca
de Bre-
vit. vice
c. 7

Apul.
Meta-
morph.
lib. 4.

Pater Noster,

the pain of the Dropſie, which yet might take more time, and procure better preparation, by filling the ſoul with more voluminous contemplation for exact removal, then had Be- beius Pamphilus, who died, even while asking a boy what it was of the Clock? Death in Capital Letters, being written in the front of each day and hour, which having not so much as one syllable to protract the pronouncing, more then day, ought every day to expunge the ſpeculation of futurity, and conclude there is none to follow, yea, ſcarce that we behold, ſince as the above-mentioned Ass, we are each day ſuffering the Strappado of cares and griefs, by which it becometh ſcarce a day, because uncomfortable and wearisome ſuggeſting, as well as haſtning thoughts of departure and diſſolution.

Fulgen.
de Re-
mis. pec-
cat. lib.
2. c. 22.

What one layes of his remiſſion, may be ſaid of times, course and motion; Now the wicked ceaſeth from his vain conveſation, be- holding the path of piety, as more eligible, that he gain eternallife: Now he avoids the fault, that he may never feel the ſmart, nunc preueniat he cometh before the face of God with confeſſion, that he may never be separa- ted from him by damnation: He doth it now, that is, while on earth, or never.

Jude 6.

On earth, it is to be done there, because it is only disputed there. Disobedience indeed began in Heaven, but it found no entertainment, and will never be again admitted: Of hell it is ſaid, he that is obſtinat, filthy, or un- just, let him be unjust ſtill, because they muſt ſtill

Rev. 22.

11

still suffer the will of God, as in heaven, the pure, meek, and just Saints, are doing the will of God; but *earth is, regnum mixtum,* ^{I Tim. 6. 5} hath in it some that obey, many that deny, and numbers that boggle, demurr upon, and dispute against, or by a carnal neutrality, stand in *equilibrio,* ready to perform Gods will, or any other that policy shall account most efficacious for their carnal purposes; like that prophane Soldier somewhere, who had on one side of his Shield an Image for God, upon the other for the Devil, with this device, *if the one will not take me, the other will.*

There are three things upon earth that dispute against God, and defie his will; these ^{A&G. 17.} are, natures pravity, the Devils tyranny, and ¹⁷ the variety of mens affairs.

1. *Natural pravity;* this will have us do our own will; It was born with us, bred with us, and went to school with us, which makes us loath to deny it any thing; If it say, as *Tamar,* ^{Gen. 38. 11} *what wilt thou give me?* How loath are we to deny it a *kid from the flock,* though God discharge it, willing our Sanctification. A Child will do much to keep his Bird, though it pick him, and a man will do more to preserve his will, though it sting him.

2. *The Devils tyranny;* for he will have us to do his will: *Heaven he is secluded from,* ^{Rev. 12. 12} and *hells inhabitants he is sure of,* therefore his hopes, his feats, his threats, and arguments against the will of God, are *in, done,* and urged, upon earth; And it is evident the ^{Ambros. de vocat. Gen. c. 3} will

Pater Noster,

will of God is not always done; hence therefore this intimation is congruous enough, that the will of Satan is. How soon was Adam woode to embrace hell's doctrine, dethrone God, and destroy himself, for he was not deceived: And if Judas get content, he will deliver Jesus into his enemies hands, as soon as Satan fills, or enters into his heart: Neither lest he there, but is yet so busie, so cumbersome, so deluding, that we are in many places called upon to bear the word of the Lord.

3. The variety of men's affaires; and they take up a great deal of time against our own wills, that this must be done against the spring, that this is fit for such a country, and this is suitable for such a coast, gives us no time to study the will of God: As fishers have several baits for different fishes, so the world hath variety of shares for its multitude of traders.

Demonstr, when questioned if the world had a soule then if it was round? With indignation answered, you are very carefull about the world, yet about your felicitie contrarie in the world, you are careless. Here this man is settling his Heire, there that man bewailing his poor crop, he cutting up his accounts, and a fourth is preparing for a forreign plantation; because of all which there is such a bumbling in the ears of man, that with the manifest the sound of the words, carrying the sense of the will of God, hath not admittance into that gate of the soul, the ear, which if it had, we should not be so far embased about the drudgery

*Ang. 3.
Epist. 65.
ad Paul.
math.*

gery of this p[er]f[ection], but write with a holy man, for direction and instruction, about subjugating our wills, to the will of God, and what we ought to do therefore.

It is desired on earth, though to our sorrow, *we know it will never be there exactly done*; suppose our hearts, for once holy ground, yet the Rod of Mofer, I mean the Law, when cast thereon, becomes a Serpent, and we are scarce able to endure the sight of the just, holy, and good commandment; sin by it, taking occasion to work in us, all manner of concupiscentia, *Sett hit inter i[n] ex parte tra-*
mers, we pray for some measure of obedience here, that we may be perfected in all obedientia
hereafter, God crowning in heaven with perfection, our sincere service, performed on earth, though through weakness imperfecta
clamorous futur in Caelum, we therefore lift up our voices to Heaven, because under it there is nothing but labour, sorrow, vanity and vexation.

The earth hath its heats and colds, according to the cloudinesses of the air, or distance of the Sun; Obedience likewise hath her colds and heats, her workings and faintings, her runnings and humblings, and sometimes a great intermission of her spiritual pulse.

On earth Faith hath her distrusts, Hope her doubts, Charity her quamps; there this opinion raiseth Choler, that doctrine provoketh Rancour, he catcheth offence by an ill example; there are scandalized through supposed mistakes, whereby the Earth, that is the best of its

Brix.
Com.
Symb.

Rom. 7.8

Glasf.ord.
in text.

Ber.
Serm. 16.
Qulha-
bito

2 Sam.
11. 25.

Psal. 73.
2

Jam. 3.2

its inhabitants, is but a bad copy, yea indeed no copy at all; hence our Lord teacheth, that not Earth, but Heaven, be the rule for doing our Fathers will.

Thy will be done in Earth as it is in Heaven.

THE rule of our obedience is now before us, and the mould in which all actions are to be cast for Heavens, that is, for Gods plaudit; *As it is in Heaven*, is a Doctrine of comparing qualities, not substances; it respects neither Earth nor Heaven, Physical-
ly, but Morally pressing a conformity in the inhabitants of either, to the will of the Lord of both, and grand Master of each: It is also a doctrine of holiness among Spirits, that the souls of the righteous here Militant, may in virtue and well-doing, totally resign themselves in imitation of the Spirits Triumphant, for the will of God, that they may be found without fault before the Throne of God.

That their conversation may be in Heaven, by contemplating the things which are not seen here, and affecting the things that are only there, by working all things according to the Angels Samplar: Yea, even to follow God himself, it being not unlawful, *per divina iure vestigia*, to walk as Christ himself walked.

The word is singular, *Heaven*, not *Heavens*, as in the Preface, excluding all but the very in-side of Heaven, the interior parts of the

Our Father.

269

the *Heaven of Heavens*, there being there, exactness, in opposition to Earths crookedness, and stateliness, against its baseness.

1. *Exactness*. Examples are to be eminent, and as far as possible, contrived above the censure of ordinary operators, in things wherein honour is concern'd; but in things divine, wherein are couched the most pressing interests of the souls eternity, patterns ought not to have so much as an umbrage or shadow of sensuality, which not being sound on earth, a *David* will trip, a *Jacob* will halt, and a *Noah* lye uncovered: we are to eye Heaven for acquiring of righteousness and true holiness.

2. *Stateliness*. How slovenly (so to speak) do we handle the mysteries of God? Is not a trembling hand, a glazy eye, a blubred face, commended in the approaches of the devout, to the greatest pledges of their salvation, and yet in these addresses, not only faith, but their love to God is then more sublimely to be acted, that it may be felt, heard, and understood, so that the highest raptures, and most ravishing transportations, like *high Steeples*, are not without their Cob-webs; whereas in *Heaven*, the divine beams of glory shining upon the faces and hearts of the *Elect*, both heats their souls, and beautifies their exercise, to that degree, that with redoubled acclamations of ineffable joy, they stand before their *Saviours Throne*, and go about their Masters errant, in a *Royal Majestick*, and *Authoritative deportment*.

1 Cor. 11.

Gen. 9. 21

Acts 26. 37

1 Cor. 11. 27

Rev. 5. 13

2 Sam. 24. 16

These

Pater Noster;

I These are so well known to be in Heaven, that good men do not only mistrust others, but fear themselves, pray against themselves, ask forgiveness, both in, and for, their most religious unbreakings, which must cede to the performance of those *Sainted* above, they being incapable of pollution, taxation, or hesitation, through the spiritualizing of all their faculties.

H In this Prayer there are two *figures*, two *as-es*, one is, *As we forgive our debtors* forgive us ; in which Earth draws a pattern from Heaven, to follow, sets it a copy to write a pardon by ; the other is this Petition, *As thy will is done in Heaven, let it be done in Earth*; in which Heaven is recommended, as worthy for imitation of Earth, and sets before it a picture for Earth to draw the lively features of exact and acceptable duties : For note, in Heaven there are three whom we must imitate and follow, viz. Christ, Angels, and the Saints glorified.

J Behold Christ as man, and as when upon earth, it was meat to do his Father's will, for himself, giving us in that consideration, an example to prevent sin, and as God, a remedy against it, from which it is deducible, that our eyes, feet, hands, and tongue, are to be observant observers of the whole Law and will of God, as Christ was ; we making his life our book, our glass, our rule, our way, his present residence in Heaven, and work there, is the Churchies salvation in general, thy soul, Reader, and that other mans in particular,

H *E* *C* *L*
9. on the
L. P.

J *o* *b*. *4*. *34*

cicular, for it is the will of the Father that none of these little ones perish; hence Christ becomes their Advocate, that they all may have everlasting life.

1 Job. 2.1

For when the Name Jesus sounds in thy ears, understand a meek man, and a man humble in heart, courteous, sober, chaste, compassionate, conspicuous, and renowned, for honesty and sanctity, and the same person to be the Omnipotent God. *qui suo me, & exemplo sanet*, leading thee by his example, and confirming, strengthening thee by his power.

It was a good advice, to imitate an honest man, *was the way to become the best man*; and when we know that even Christ ascended for the same cause he suffered, which was, that we should follow his steps; we ought to go up with him, and to him, by intercession for our Brethren, and by imitating of one so just, we may, and shall be crowned with those that are holy.

Observe him where you please, in the Pulpit, in the Hill, in the Ship, in the Garden, *exempla suo*, he is, by his example, teaching us the great Philosophick vertue of submission to the will of God, and doing of the same, which we must indispensably conform unto, or be extruded the felicity his obedience purchased for him.

Chrys.
Hom. 74.
in Matr.

The Scripture is not very clear, or distinct in shewing how Gods will is observed by the Saints or Angels, yet it is so full, that we can collect their readiness about it, whereby we may not only learn to lament our own de-

pravation

16

Dan. 8.4

Pater Noster,

pravation, but beholding their activity; can remedie the distemper, and keeping in their path, though not in their strides; at length, by assenting to divine documents, we shall arrive at the same beatifick vision of God, they by their obedience do possess.

Rev. 20.

I

*Dionis.
de Cœ-
lest. Hier.
c. 5.*

Angels have Laws and Precepts concerning Devils, men, whether good, or bad, alive, or dead, touching governments, souls, bodies, or goods of men, to afflict, or comfort, to fight, to kill, or destroy; I say, Angels have this, whether Cherubims, or Seraphims, Powers, Thrones, or Archangels, all these being comprehended in this one word, Angel, there being in that holy Hierarchy this equality, that they are all Messengers of God, made to the likeness of God, and carried all to that one purpose which is in God, readily, throughly, zealously.

Isa. 6. 2

Ezek. 1. 6

Psa. 27. 8

1. Readily. They are spirits of life, and as for their life, they go about Gods will with so speedy pace, that they are said to have wings: And hath God said, to day harden not your hearts? or, break off thy sins by repentance? Say not, to morrow, with Pharaoh, but in this thy day, say, thy face, O Lord, I seek.

*Hillar.
lib. 4. de
Trinit.*

We read, that an Angel of God spake to Hagar out of Heaven, in which History, we have what he was, an Angel: 2. Whose he was, of the Lord; and should we, from some mens prony to wickednes and vice, conclude the certainty of their subjection to a higher power, we could not rationally give any other designation, then messengers of Satan; and

Our Father.

273

and if we should demand, whence comest thou? (a question never asked of the good Angels; their wayes are so well known) it might be replied, from compassing the earth, they are so ready to perform the Devils pleasure, and the fulfilling of their own lusts, by which they are, as it were, always in the dark, the eye of Gods approbation being never upon them; which the good Spirits, and good men having, they are said to be continually before him.

Greg.
Moral.
lib.2.c.4

Job 1. 7

2. Troubly. They are so serious in the doing and executing of the Lords purpose, that to half it, or quarter it, is none of their ease; whence they are said to do his pleasure, that is, in all their actions perfect; all his thoughts their complacency, being that where in his soul delighteth, abhorring to behold men repudiate, and abandon one vice, to espouse themselves to another; it may be to them more beautiful, profitable or easie, for though an horse be restrained by the bridle, yet man is to be inwardly transformed by the word, to the will of God, and not to be like the gods in the Egyptian Temples, decked with Gold and Silver, or vaile with Purple-royal, that is, shadowed before men with gorgeous formality, which being once, like fair Hangings, drawn aside, or prived into, filthy Apes of impure notions are visible; and the dustineſſe, naſtineſſe, or luſtfulneſſe of their inward parts, reſc̄le ſcio, maketh them justly accounted the more abominable, that they only ſtudied to ſeem good, it being an uni-

Psal. 103
22

S

80

.1000

Mella

Patr.

Clem.

Alex.

Poeda.

gog. lib.

3.

S

form

Pater Noster,

forl devotion and conversatiby that maketh men Angel-like, adapting them for those eternall mansions these blessed Spirits abide in, for otherwise the Devil sometimes covering his cloven hoofe could not in equity but be reputed Saint, and accordingly associated withall.

It hath been disputed what that particular sin was, for which the Devils fell from Heaven, whether subornness against the fore-known Incarnation, envy or pride; some who write for the last, respect man, in envying Adams dignity, and God, in affecting against him Domination and Authority? Admit this, How humble are the good Angels? let God command, they will stand in a Lane as a Guard, untill a poor Jacob passe through; they will enter into dark prisons, for a condemned Daniel, or liberate a captivated Peter. Let men learn of the Angels, and not put the Almighty to his wishes, as once to say, O that there were such a bear in them, that they would fear me, and keep all my Commandments.

Cosman
de Ange-
liograph.
lib. 2.c.10

Gen. 32.1

Ags. 12

7

Deut. 5

28

Zenoph.
de Cyr.
Minoris
Exped.
lib. 4.

The Lacedemonians had good Laws touching education, especially of Children, yet had order again, encouraging them to steal, and an horridrum for a cleanly conveyance, provided they observed the Laws wherein there was something excepted: Such Mungrels are too many Christians, though not in the same Commandment, accounting it too base to steal, yet holding it a degree of honour to swear, and being afraid or ashamed to defend themselves to all kinds of ill, embrace what

what is more convenient for their place and station ; but this Petition dischargeth such battery, as sacrilegious, enjoying perfect, before
consciential obedience, and truth for the
gists and graces required thereunto.

Theoph.
in Text.

3. Zealously. The heart giving life to every commanded duty, hath such impressions on the Angels spirits, in their missions, that they are said to be flaming fire, their strength to be Chariots of fire, and their swiftnesse horses of fire; he maketh, (saith the Psalmist) ^{2 King.5}
his Angels Spirits, his Ministers flaming fire, denoting Agility, Ardenacy, Penetrability, Dexterity, and the Fervency, with which they go about his will.

17

They are called Angels, because they deliver his message; Cherubim, because they know his purpose; and Seraphim, because they burn with a holy zeal to confess and glorifie God; it was one of these that flew with a live coal, to purge away the pollution from the Prophets lips and life.

Psal.104

4
Damas.
de Orth.
Fid. libe.

2. c. 3.

Dionys.
de Cœ.
Iest.Hier.
c. 7. &c.
I/a. 6. 6.

What hath been said of the Angels, might be truly said of the Saints departed, but they not being employed about earthly affairs, as Angels are, let us distinctly search into their doing of the will of God, and without much scrutiny, we shall see them do it conjunctly, continually, and sincerely.

1. Conjunctly. All the glorified number ^{Rev.4.10} unites in this one thing, of giving honour, power and glory to the Lord, because of all his wondrous works; and such who desire to

Pater Noster;

276

be of that Quire, must to that Hymn in joyn
devotion give-n their Amen.

19. 23

*Israel must joyn with Egypt and Assyria,
avoiding neither, because he is a Jew, but
beholding the Spirit of God breathing upon
them, must celebrate with them as Brethren,
though formerly aliens, and with binding re-
solution, each precede another by affection,
and in imitation of that glorified number
(though probably before different in opin-
ion) combine in this judgment, to practise
and do the will of the Lord for ever, laying
to dividing principles, Abide here with the
Asse, and I will go yonder and worship, &c.*

Gen. 22.5

2. Continually. Their eternal Sabbath is
spent with unwearied ceasing in their serious
attending his Throne; we ought to be car-
nest, and with David, keep the way of his sta-
tutes unto the end, (i. e.) fine impedimenta
incedam, giving defiance unto the keenest
temptation, I shall gracefullly persevere, and
imitably walk in the road and path of thy Com-
mandments, observing them in all my under-
takings; not putting on the royal apparel of
Faith, Righteousness, and Obedience, for the
Throne or Temple, but make them my daily
garment, yes, my night-cloaths, for at mid-
night will I arise and give thanks unto thee.

Psa. 119.

Theod.
in loc.

62

Rev. 14

2

3. Sincerely. There is in Heavenly Saints
a concord betwixt heart and harp, being like
the Sun, transparent, every cavity within
them exceeding the Christal in purity, evi-
denoeth no disingenuity, but perfect harmo-
ny in love, in voice, in desire, in moving, and
in doing.

Abfuit

Our Father.

377

Abfuit ergo, as true disciples of Christ, let us hate dissimulation, or willing to feign, but let us do, as well as sing, I love the Lord, otherwise, as the devils, we may speak much truth, and with the reprobate, do much good, but neither being hearty, it is not our own, and the sooner shall we be accursed, if we call out, the Truth, the Truth, and not walk accordingly.

Not to separat what God hath joyned together, both Saints and Angels in Heaven do the will of our Father, joyfully, humbly.

1. Joyfully. Great content have they to be employed, and great satisfaction have they all, in doing the will and work of God. *Hail, thou art highly favoured, said Gabriel; be it according to thy word, said Mary;* to be sorrowing with the covetous young man for the sale of lust, and discharging of thy sin, or passionat or carelesse, as was Pharaoh, and Pontius Pilate, is to contradict the spirit of God, prompting thee to pray after this manner, *Thy will be done.*

2. Humbly. Christ is represented to the Divine, sitting at the right hand of the Father, but the Angels and Saints about the Throne, and sometimes falling down before it; and then are men obedient, when the precept not being delayed, is heard by the ear, saying, *Now, the tongue saying, arise, the feet run, and the hands saying, all that thou commandest we will do.* That his will be done, Reader, in thy soul, and in thy body, in the heaven of thy soul, and in the earth of thy flesh,

Aug.
Confess.
lib. 3. c. 6

John 18

Chrys.
Hom. de
Orat.
Dom.

Pater Noster,

that as the Angels, who are spirits, thou spiritualized, may live, and do on earth his will, as it is in Heaven.

Tympii.
Specal.
Magnum
Sig. 149.

The Popish *Franciscus*, being demanded who was to be judged truly obedient? ordered the exhuming of a dead body, who would not be discontent, how ever placed nor puffed up, though throned; nor clamorous, if distressed; nor beautifull, though gorgeously arrayed. Such is the obedient doing, giving, suffering, where word or providence gives order, without wresting it, or strutting it before the Lord.

Jerom.
in textu,

James. 1.
21

Eph. 4.13

This word *As*, either the Greek α , or the German *Als*, importing similitude, here denotes a likeness only, not an equality, we by it desiring amidst such encumbrances as the soul groans under, to live innocent, as insensitively as the Angels; but to reach them in the large extent of perpetual conformity, is a task beyond mortality, for during our abode in houses of clay, Ignorance, malice, weakness, wantonnesse, and wickednesse, will affect us, yet as children, we may regard our copy, and scorn luxury, and all exorbitancy, and lay aside superfluity of naughtiness, being persuaded, that albeit the Character of our lives and actions be unproportioned, we shall at length write fair; and draw good Text Hand, when in heaven we come to be perfect men in Christ Jesus.

For, however obedience be here mixed with frailty and imperfection, yet as a tender son, endeavouring to execute his fathers will, is approved, so is it with God, he requiring and

Our Father.

and blessing the will or desire for doing, when
the work it self may be defective, to that
though we arrive not at the perfection of
the first or second Adam, in doing Gods will,
which is to be found in the holy Angels, yet
we may acquire in obedience, the perfection
of Zacharias and Elizabeth, which consists in *Luk. 1.6.*
the sincerity of our service.

We cannot, and do not the will of God
with the Angels speedily; for, like Lot, we linger
to go out of Sodom; nor cheerfully, for
like Israel, we murmur in the way's nor ful-
ly, for the good we would do, we do not;
nor sincerely, for our hearts are far from him;
nor perfectly, for we know but in part, and see
but in part; yet we are to strive after all
this, there being a time to come wherein all
shall be obtained; though now with Israel, we *Jos. 6.15*
comprise Jericho, and with Sampson, groan
under blindnesse, at length the siege shall be
ended in conquest, and we revenged upon all
Philistines that tormented us; and all that we
do shall be very good.

Therefore study for an enlarged soul, that
largely the will of the Lord be done, for it is *Caic. in*
thy will, not our own; not every where, but
on earth; not every way, but as it is in Hea-
ven, that is, doing it out of love and affection;
And so pray ye.

From all this we infer these four particu-
lars.

1. *A necessity of doing.* Men came not in-
to the world to stand idle, or gaze about, but
to work; and though sin and Satan put ma-

ny

Wischart,
Lect. 9.
on the
L. P.

ny to miserable drudgery, it is still sloath, except the work of God be done: The heathen beheld and scorn'd the consumption of time in the inutile pursuits, of the ordering, plaiting, and curling of hair of some phantasticks in his time; and how with us such vanities are priveledged to inhabit the souls of too many, is scandalously evident: *the sayings of the prophecie of this book*, this prayer, being kept neither in memory, nor manners; neither in head nor heart, &c.

2. *Timidity for failing.* The viciousnesse of the age, in spending the greatest part, if not all time upon things sinnical, ought to creat a fear both for our selves and others,

Ecccl. 3.2. having for the doing of this *will*, a patent, not for one minut, yet filling two times so nearly placed, that there is scarce an *Asper* to

Rom. 13. 13. lengthen the phrase, *wiz*, a time to be born, and a time to die, with rioting and drunkennesse, chambering and wantonnesse, strife and envy, and accounting it a *magnificum*, to reiterate such impieties, that becoming expert in sin, we gradually advance in the prophane legion, and pointed at for eminent fighters against Heaven.

How severe therefore must our punishment be, when uncomb'd of our carnal security, we stand naked of all excuse, and accused as infringers of the Laws of the omnipotent God; this, if really reflected upon in the privat sanctuary of our own breasts, would in tears make us cry, *Thy will be done*; the house of

Zach. 12. Nathan apart, and their wives apart, as did *Monicha*,

Our Father.

28.

Monicha, for her son *Augustin*, because of his lewdnesse, and had this answer, *a son of so many tears could not perish*, as he did not. But what shall become of so sinful a world, of so few, yea, of no tears, but a fearful expectation? &c. For prevention whereof, implore mercy, deprecate wrath, in *Thy will be done*; for, a world, a kingdom, of so few prayers, so few tears, is not far from destruction.

Aug. lib.
Con. 3.
c. 12

Psa. 79.6

3. *Ardency for perfecting*. It is evident by this, that the byas of all our contrivements ought to be for a more clois, full, and proximat conformity with the holy Angels; and if by heedlesnesse we rub, that is, mistake, or be impeded in this grand scope, we are to cast our eye upward, that by his Omnipotent arm, we may again be reduced to this ultimat of *Ps. 30.6* *Angelical perfection*, being afterward the more ^{Col. 3.17} ²¹ worry that formerly we were in Jeopardy.

4. *Fervency for knowing*. A holy hand can ^{1 Tim. 4} never be directed, but by a sanctified head and ¹³ heart; and in order for the accomplishing the will of God, we are to improve our knowledge in, and of that will, a due management thereof depending upon the right apprehension of the same, otherwise a pursuit of such heavenly exactnesse is but vain, it making us but *almost Christians*, that is, altogether miserable, since *eternal life* consists in *knowledge*, and in that we are commanded to increase; yea, in that the *Angels* desire more and more to have inspection, stooping down, as it were, to have a clearer, and more naked sight of the ground of that salvation shown to man.

Job. 17.3

1 Pet. 1.12

Pater Noster.

If it be here objected, that the will of God being powerful and irresistible, cannot be frustrate, or obstructed by creatures, and therefore this Petition, as redundant, in regard of Gods al sufficienty, to effectuate any undertakings, might have been spared.

Exod. 3. Petition of the L. P.

Gen. 22. 12

Eph. 4. 25

*Exod. 12. 11
Isa. 10. 7
Ambros. in Psal. 119. 103.*

Besides what hath already been said ; it is replied, that the will of God in the Scriptures revealed here, chiefly understood, hath ever for its end, *obedience, trial, or conviction,* and hath always, in all, a powerfull effect, but not in all alike ; in some it works *obedience,* as that of the circumcision, the Sabbath, &c. Others it puts to a search, whether the existence of that or this grace be with them, as that command to *Abraham,* about sacrificing his Son, the event whereof shewed, that Gods end was but to try *Abraham,* in others it mounts no higher, than merely to *convince them,* as was the commandments to *Pharaoh.*

His secret purpose we are not therefore to pry into, but accept the duties of the Gospel, as precepts propounded unto us for *obedience,* that to our power they be performed, and where that fails, to our utmost they be bewailed, wishing or doing the fulfilling of his will, as it is in Heaven, that is, *cheerfully,* nor by constraint, as did *Pharaoh,* that is, *hooliganly,* not by haughtiness, as did *Senacherib.* For Gods expects to have, and loves to see voluntary service, and he hath it from the glorified Saints, and Angels, whose practice men abundantly will follow.

Restat.

Our Father.

203

Nestat ergo, it is necessary therefore diligently to regard this will, making it our guide, in all our actings and undertakings; and the impossibility of obstructing it, ought somewhat to move us for coming under its protection, for bearing patiently its Laws, with a willing heart and mind.

Let Jesuits follow *Tiratus*, and his way of living; the Franciscans, *Francis*, and his way of mortifying; the humor of his Patriarch, and his way of opinionating; Let us aspect Heaven, for a Peter upon earth, by dissimulation may enrage us, that Elect vessel being but an earthen vessel, is not perfect though for discovering the infallible rule we ought to walk by; and in this sense, call no man father upon earth.

Let it not seem strange that our Father is not here our example, but our fellow-creatures, since other Scriptures preesse our holiness and perfection, from his perfection, and his holiness; for this Prayer eyes chiefly obedience, and God having no superior, is not within the verge of this request: In holiness God is above the Angels, and in that He, not They, is to be our pattern, but in service, the Angels are above us, and They, not Men, to be our pattern, is here intended; for as in Heaven, is to be expounded as the Angels, that is, *sine dolo & in charitate*, without Hypocrisie, in fervent charity, and holy purity.

Hitherto of the matter of this Petition, the order is most excellent. Obedience to his will in this Petition being the means of attaining-

Greg.
Moral.
lib.6.c.14

Tit. I. 10

Gal. 2.13

I Pet. 1. 16

S. Rich.
Bakers,
Disquis.
on the
L. P.

Aquin.
Ser.
Dom. 23:
P. P.
K. James
medit.on
the L. P.

attaining his Kingdom, prayed for in the second, as if we should say, *Thy Kingdom come,* that is, *to our comfort,* for which effect, *Thy will be done.*

Pater. ex-
pos. of
the L. P. In the first Petition, we aim at the *blessing* of God's Name, which to accomplish, we pray in the second for the enlargement and establishment of his Kingdom, and in this we pray for our own subjection to it.

Baker. ut
supra. Again, in the first Petition we are assured of *Eternity*; by the second, of a *Kingdom*; by the third, to be like the *Angels*: Or by the first, we are informed what we shall be, that is, as the *Angels*; by the second what we shall have, that is, a *Kingdom*; by this third what we shall do, that is, *the will of God*.
2 Cor. i. 12 And after this manner pray ye, that God may be glorified by us, as in the first; that Satan may not rule over us, as in the second; and
AG. 21
14 that we rule not over our selves, as in this Petition, but that by us, with us, about us, and in us, the will of the Lord be done, as it is in Heaven.

CHAP. V.

Give us this day our daily bread.

2 Cor. 11. 1 **T**HIS is a Petition offered by the soul, for sustenance for the belly, and that in the strength of those sublime supplications for propagation of the Gospel, and

and imitation of holy Angels, Gods goodness, stooping to mans pinching necessity, knowing that the belly hath no ears to receive counsel, when it is empty, to persuade it to patience, and that it hath a mouth, which will open and bawl, to the souls disturbance, untill it be filled with bread, which indeed is its due; bread being made for the belly, and the belly for bread; yet it is considerable, that it is placed after all the Petitions that concern God, insinuating that his work and glory is first to be done, and then we may cause lay the cloath, and put on bread.

Judg. 15: 18

1 Cor. 6: 13

1 Cor. 6: 13

Swans
Specul.
Mund.
c. 5.

Prov. 31:
14

We find that in times of Famine there have fallen showres of Wheat, for the refreshing of the hunger-bitten; and here we are directed without a prodigy, to respect Heaven, and not the Fields for Grain, or the Mill for Meal, but both sexes to imitate the vertuous woman, and bring their food from afar: For so pray ye, Our Father which art in Heaven, Give us this day our daily bread.

From the naked face of which words, we discover a Law commanding care for, and abstinence while we are in the body.

1. Our care for the body. For beauty, proportion, strength, the body is so stately and curious a structure, that it were impious against nature to suffer or design desolation, the least hair whereof being allowed a place in Gods Note Book, we may conclude its bowels to be more intently regarded.

Exod. 2:
2

Exod. 2:
28

It is the souls Cabinet, therefore not to be broke; Christ died for it, and therefore it

it is not go the slighted ; the earth is to conceal it, and therefore is not to be strip'd; yes, Heaven is ordained for it, and therefore it is to be honour'd.

The soul indeed is to be the main, not our only care; but the body hath here God's image, and shall, if we be wise, walk up and down in his inheritance above. As Joseph by faith, gave charge to bury his bones, we by the same grace, may give charge concerning our bodies, and order to set on bread.

Heb. 11

22

Gen. 9. 6

Weepe
Exercit.
on the 6.
Com.

12. 10. 12

4. 1

The charge against shedding the blood of man, is from this Argument: *For in the image of God made he man*, that image being in the blood, *sanguinem in copula*; in the body, *sanguinem in organis*; in the soul, *sanguinem in proprio subiecto*; in its proper place, the vital spirits are bathed by the blood, and upon them also depend all the *senses*, and upon the senses depend the *rational soul*, in which the image of God principally resideth: now, take away bread, the *blood* faileth, and by this the *spirit* falleth, and by them the *senses* fall, and by that the *soul* falleth, and by that the *image of God*.

We offer this to the consideration of the multitudin, who shedding the blood of man; deserveth that goodly workmanship, for whose preservation he is bound to pray; if not being proprieative, give me, but give us our daily bread: *For quid est conseruare humanitatem* veroest. what other is the preservation of humanity, than the loving of man, because he is a man, and the same that we our selves are? and who doth

Laste

veread.

tu, c. m.

Our Father

88

doth it not, dispoyle himself of the appellation, man, as not worthy to be so termed.

The *superstitious* also riveting this request ^{1 King. 18} upon his own thoughts, will be self-condemned, his cutting, tearing, whipping, and lashing himself, making him fellow ²⁸ ~~de~~ ^{1 Cor. 11.19} ~~de~~ ¹² ^{Eph. 5.5.9} ~~de~~ ¹³ ~~de~~ ¹⁴ ~~de~~ ¹⁵ ~~de~~ ¹⁶ ~~de~~ ¹⁷ ~~de~~ ¹⁸ ~~de~~ ¹⁹ ~~de~~ ²⁰ ~~de~~ ²¹ ~~de~~ ²² ~~de~~ ²³ ~~de~~ ²⁴ ~~de~~ ²⁵ ~~de~~ ²⁶ ~~de~~ ²⁷ ~~de~~ ²⁸ ~~de~~ ²⁹ ~~de~~ ³⁰ ~~de~~ ³¹ ~~de~~ ³² ~~de~~ ³³ ~~de~~ ³⁴ ~~de~~ ³⁵ ~~de~~ ³⁶ ~~de~~ ³⁷ ~~de~~ ³⁸ ~~de~~ ³⁹ ~~de~~ ⁴⁰ ~~de~~ ⁴¹ ~~de~~ ⁴² ~~de~~ ⁴³ ~~de~~ ⁴⁴ ~~de~~ ⁴⁵ ~~de~~ ⁴⁶ ~~de~~ ⁴⁷ ~~de~~ ⁴⁸ ~~de~~ ⁴⁹ ~~de~~ ⁵⁰ ~~de~~ ⁵¹ ~~de~~ ⁵² ~~de~~ ⁵³ ~~de~~ ⁵⁴ ~~de~~ ⁵⁵ ~~de~~ ⁵⁶ ~~de~~ ⁵⁷ ~~de~~ ⁵⁸ ~~de~~ ⁵⁹ ~~de~~ ⁶⁰ ~~de~~ ⁶¹ ~~de~~ ⁶² ~~de~~ ⁶³ ~~de~~ ⁶⁴ ~~de~~ ⁶⁵ ~~de~~ ⁶⁶ ~~de~~ ⁶⁷ ~~de~~ ⁶⁸ ~~de~~ ⁶⁹ ~~de~~ ⁷⁰ ~~de~~ ⁷¹ ~~de~~ ⁷² ~~de~~ ⁷³ ~~de~~ ⁷⁴ ~~de~~ ⁷⁵ ~~de~~ ⁷⁶ ~~de~~ ⁷⁷ ~~de~~ ⁷⁸ ~~de~~ ⁷⁹ ~~de~~ ⁸⁰ ~~de~~ ⁸¹ ~~de~~ ⁸² ~~de~~ ⁸³ ~~de~~ ⁸⁴ ~~de~~ ⁸⁵ ~~de~~ ⁸⁶ ~~de~~ ⁸⁷ ~~de~~ ⁸⁸ ~~de~~ ⁸⁹ ~~de~~ ⁹⁰ ~~de~~ ⁹¹ ~~de~~ ⁹² ~~de~~ ⁹³ ~~de~~ ⁹⁴ ~~de~~ ⁹⁵ ~~de~~ ⁹⁶ ~~de~~ ⁹⁷ ~~de~~ ⁹⁸ ~~de~~ ⁹⁹ ~~de~~ ¹⁰⁰ ~~de~~ ¹⁰¹ ~~de~~ ¹⁰² ~~de~~ ¹⁰³ ~~de~~ ¹⁰⁴ ~~de~~ ¹⁰⁵ ~~de~~ ¹⁰⁶ ~~de~~ ¹⁰⁷ ~~de~~ ¹⁰⁸ ~~de~~ ¹⁰⁹ ~~de~~ ¹¹⁰ ~~de~~ ¹¹¹ ~~de~~ ¹¹² ~~de~~ ¹¹³ ~~de~~ ¹¹⁴ ~~de~~ ¹¹⁵ ~~de~~ ¹¹⁶ ~~de~~ ¹¹⁷ ~~de~~ ¹¹⁸ ~~de~~ ¹¹⁹ ~~de~~ ¹²⁰ ~~de~~ ¹²¹ ~~de~~ ¹²² ~~de~~ ¹²³ ~~de~~ ¹²⁴ ~~de~~ ¹²⁵ ~~de~~ ¹²⁶ ~~de~~ ¹²⁷ ~~de~~ ¹²⁸ ~~de~~ ¹²⁹ ~~de~~ ¹³⁰ ~~de~~ ¹³¹ ~~de~~ ¹³² ~~de~~ ¹³³ ~~de~~ ¹³⁴ ~~de~~ ¹³⁵ ~~de~~ ¹³⁶ ~~de~~ ¹³⁷ ~~de~~ ¹³⁸ ~~de~~ ¹³⁹ ~~de~~ ¹⁴⁰ ~~de~~ ¹⁴¹ ~~de~~ ¹⁴² ~~de~~ ¹⁴³ ~~de~~ ¹⁴⁴ ~~de~~ ¹⁴⁵ ~~de~~ ¹⁴⁶ ~~de~~ ¹⁴⁷ ~~de~~ ¹⁴⁸ ~~de~~ ¹⁴⁹ ~~de~~ ¹⁵⁰ ~~de~~ ¹⁵¹ ~~de~~ ¹⁵² ~~de~~ ¹⁵³ ~~de~~ ¹⁵⁴ ~~de~~ ¹⁵⁵ ~~de~~ ¹⁵⁶ ~~de~~ ¹⁵⁷ ~~de~~ ¹⁵⁸ ~~de~~ ¹⁵⁹ ~~de~~ ¹⁶⁰ ~~de~~ ¹⁶¹ ~~de~~ ¹⁶² ~~de~~ ¹⁶³ ~~de~~ ¹⁶⁴ ~~de~~ ¹⁶⁵ ~~de~~ ¹⁶⁶ ~~de~~ ¹⁶⁷ ~~de~~ ¹⁶⁸ ~~de~~ ¹⁶⁹ ~~de~~ ¹⁷⁰ ~~de~~ ¹⁷¹ ~~de~~ ¹⁷² ~~de~~ ¹⁷³ ~~de~~ ¹⁷⁴ ~~de~~ ¹⁷⁵ ~~de~~ ¹⁷⁶ ~~de~~ ¹⁷⁷ ~~de~~ ¹⁷⁸ ~~de~~ ¹⁷⁹ ~~de~~ ¹⁸⁰ ~~de~~ ¹⁸¹ ~~de~~ ¹⁸² ~~de~~ ¹⁸³ ~~de~~ ¹⁸⁴ ~~de~~ ¹⁸⁵ ~~de~~ ¹⁸⁶ ~~de~~ ¹⁸⁷ ~~de~~ ¹⁸⁸ ~~de~~ ¹⁸⁹ ~~de~~ ¹⁹⁰ ~~de~~ ¹⁹¹ ~~de~~ ¹⁹² ~~de~~ ¹⁹³ ~~de~~ ¹⁹⁴ ~~de~~ ¹⁹⁵ ~~de~~ ¹⁹⁶ ~~de~~ ¹⁹⁷ ~~de~~ ¹⁹⁸ ~~de~~ ¹⁹⁹ ~~de~~ ²⁰⁰ ~~de~~ ²⁰¹ ~~de~~ ²⁰² ~~de~~ ²⁰³ ~~de~~ ²⁰⁴ ~~de~~ ²⁰⁵ ~~de~~ ²⁰⁶ ~~de~~ ²⁰⁷ ~~de~~ ²⁰⁸ ~~de~~ ²⁰⁹ ~~de~~ ²¹⁰ ~~de~~ ²¹¹ ~~de~~ ²¹² ~~de~~ ²¹³ ~~de~~ ²¹⁴ ~~de~~ ²¹⁵ ~~de~~ ²¹⁶ ~~de~~ ²¹⁷ ~~de~~ ²¹⁸ ~~de~~ ²¹⁹ ~~de~~ ²²⁰ ~~de~~ ²²¹ ~~de~~ ²²² ~~de~~ ²²³ ~~de~~ ²²⁴ ~~de~~ ²²⁵ ~~de~~ ²²⁶ ~~de~~ ²²⁷ ~~de~~ ²²⁸ ~~de~~ ²²⁹ ~~de~~ ²³⁰ ~~de~~ ²³¹ ~~de~~ ²³² ~~de~~ ²³³ ~~de~~ ²³⁴ ~~de~~ ²³⁵ ~~de~~ ²³⁶ ~~de~~ ²³⁷ ~~de~~ ²³⁸ ~~de~~ ²³⁹ ~~de~~ ²⁴⁰ ~~de~~ ²⁴¹ ~~de~~ ²⁴² ~~de~~ ²⁴³ ~~de~~ ²⁴⁴ ~~de~~ ²⁴⁵ ~~de~~ ²⁴⁶ ~~de~~ ²⁴⁷ ~~de~~ ²⁴⁸ ~~de~~ ²⁴⁹ ~~de~~ ²⁵⁰ ~~de~~ ²⁵¹ ~~de~~ ²⁵² ~~de~~ ²⁵³ ~~de~~ ²⁵⁴ ~~de~~ ²⁵⁵ ~~de~~ ²⁵⁶ ~~de~~ ²⁵⁷ ~~de~~ ²⁵⁸ ~~de~~ ²⁵⁹ ~~de~~ ²⁶⁰ ~~de~~ ²⁶¹ ~~de~~ ²⁶² ~~de~~ ²⁶³ ~~de~~ ²⁶⁴ ~~de~~ ²⁶⁵ ~~de~~ ²⁶⁶ ~~de~~ ²⁶⁷ ~~de~~ ²⁶⁸ ~~de~~ ²⁶⁹ ~~de~~ ²⁷⁰ ~~de~~ ²⁷¹ ~~de~~ ²⁷² ~~de~~ ²⁷³ ~~de~~ ²⁷⁴ ~~de~~ ²⁷⁵ ~~de~~ ²⁷⁶ ~~de~~ ²⁷⁷ ~~de~~ ²⁷⁸ ~~de~~ ²⁷⁹ ~~de~~ ²⁸⁰ ~~de~~ ²⁸¹ ~~de~~ ²⁸² ~~de~~ ²⁸³ ~~de~~ ²⁸⁴ ~~de~~ ²⁸⁵ ~~de~~ ²⁸⁶ ~~de~~ ²⁸⁷ ~~de~~ ²⁸⁸ ~~de~~ ²⁸⁹ ~~de~~ ²⁹⁰ ~~de~~ ²⁹¹ ~~de~~ ²⁹² ~~de~~ ²⁹³ ~~de~~ ²⁹⁴ ~~de~~ ²⁹⁵ ~~de~~ ²⁹⁶ ~~de~~ ²⁹⁷ ~~de~~ ²⁹⁸ ~~de~~ ²⁹⁹ ~~de~~ ³⁰⁰ ~~de~~ ³⁰¹ ~~de~~ ³⁰² ~~de~~ ³⁰³ ~~de~~ ³⁰⁴ ~~de~~ ³⁰⁵ ~~de~~ ³⁰⁶ ~~de~~ ³⁰⁷ ~~de~~ ³⁰⁸ ~~de~~ ³⁰⁹ ~~de~~ ³¹⁰ ~~de~~ ³¹¹ ~~de~~ ³¹² ~~de~~ ³¹³ ~~de~~ ³¹⁴ ~~de~~ ³¹⁵ ~~de~~ ³¹⁶ ~~de~~ ³¹⁷ ~~de~~ ³¹⁸ ~~de~~ ³¹⁹ ~~de~~ ³²⁰ ~~de~~ ³²¹ ~~de~~ ³²² ~~de~~ ³²³ ~~de~~ ³²⁴ ~~de~~ ³²⁵ ~~de~~ ³²⁶ ~~de~~ ³²⁷ ~~de~~ ³²⁸ ~~de~~ ³²⁹ ~~de~~ ³³⁰ ~~de~~ ³³¹ ~~de~~ ³³² ~~de~~ ³³³ ~~de~~ ³³⁴ ~~de~~ ³³⁵ ~~de~~ ³³⁶ ~~de~~ ³³⁷ ~~de~~ ³³⁸ ~~de~~ ³³⁹ ~~de~~ ³⁴⁰ ~~de~~ ³⁴¹ ~~de~~ ³⁴² ~~de~~ ³⁴³ ~~de~~ ³⁴⁴ ~~de~~ ³⁴⁵ ~~de~~ ³⁴⁶ ~~de~~ ³⁴⁷ ~~de~~ ³⁴⁸ ~~de~~ ³⁴⁹ ~~de~~ ³⁵⁰ ~~de~~ ³⁵¹ ~~de~~ ³⁵² ~~de~~ ³⁵³ ~~de~~ ³⁵⁴ ~~de~~ ³⁵⁵ ~~de~~ ³⁵⁶ ~~de~~ ³⁵⁷ ~~de~~ ³⁵⁸ ~~de~~ ³⁵⁹ ~~de~~ ³⁶⁰ ~~de~~ ³⁶¹ ~~de~~ ³⁶² ~~de~~ ³⁶³ ~~de~~ ³⁶⁴ ~~de~~ ³⁶⁵ ~~de~~ ³⁶⁶ ~~de~~ ³⁶⁷ ~~de~~ ³⁶⁸ ~~de~~ ³⁶⁹ ~~de~~ ³⁷⁰ ~~de~~ ³⁷¹ ~~de~~ ³⁷² ~~de~~ ³⁷³ ~~de~~ ³⁷⁴ ~~de~~ ³⁷⁵ ~~de~~ ³⁷⁶ ~~de~~ ³⁷⁷ ~~de~~ ³⁷⁸ ~~de~~ ³⁷⁹ ~~de~~ ³⁸⁰ ~~de~~ ³⁸¹ ~~de~~ ³⁸² ~~de~~ ³⁸³ ~~de~~ ³⁸⁴ ~~de~~ ³⁸⁵ ~~de~~ ³⁸⁶ ~~de~~ ³⁸⁷ ~~de~~ ³⁸⁸ ~~de~~ ³⁸⁹ ~~de~~ ³⁹⁰ ~~de~~ ³⁹¹ ~~de~~ ³⁹² ~~de~~ ³⁹³ ~~de~~ ³⁹⁴ ~~de~~ ³⁹⁵ ~~de~~ ³⁹⁶ ~~de~~ ³⁹⁷ ~~de~~ ³⁹⁸ ~~de~~ ³⁹⁹ ~~de~~ ⁴⁰⁰ ~~de~~ ⁴⁰¹ ~~de~~ ⁴⁰² ~~de~~ ⁴⁰³ ~~de~~ ⁴⁰⁴ ~~de~~ ⁴⁰⁵ ~~de~~ ⁴⁰⁶ ~~de~~ ⁴⁰⁷ ~~de~~ ⁴⁰⁸ ~~de~~ ⁴⁰⁹ ~~de~~ ⁴¹⁰ ~~de~~ ⁴¹¹ ~~de~~ ⁴¹² ~~de~~ ⁴¹³ ~~de~~ ⁴¹⁴ ~~de~~ ⁴¹⁵ ~~de~~ ⁴¹⁶ ~~de~~ ⁴¹⁷ ~~de~~ ⁴¹⁸ ~~de~~ ⁴¹⁹ ~~de~~ ⁴²⁰ ~~de~~ ⁴²¹ ~~de~~ ⁴²² ~~de~~ ⁴²³ ~~de~~ ⁴²⁴ ~~de~~ ⁴²⁵ ~~de~~ ⁴²⁶ ~~de~~ ⁴²⁷ ~~de~~ ⁴²⁸ ~~de~~ ⁴²⁹ ~~de~~ ⁴³⁰ ~~de~~ ⁴³¹ ~~de~~ ⁴³² ~~de~~ ⁴³³ ~~de~~ ⁴³⁴ ~~de~~ ⁴³⁵ ~~de~~ ⁴³⁶ ~~de~~ ⁴³⁷ ~~de~~ ⁴³⁸ ~~de~~ ⁴³⁹ ~~de~~ ⁴⁴⁰ ~~de~~ ⁴⁴¹ ~~de~~ ⁴⁴² ~~de~~ ⁴⁴³ ~~de~~ ⁴⁴⁴ ~~de~~ ⁴⁴⁵ ~~de~~ ⁴⁴⁶ ~~de~~ ⁴⁴⁷ ~~de~~ ⁴⁴⁸ ~~de~~ ⁴⁴⁹ ~~de~~ ⁴⁵⁰ ~~de~~ ⁴⁵¹ ~~de~~ ⁴⁵² ~~de~~ ⁴⁵³ ~~de~~ ⁴⁵⁴ ~~de~~ ⁴⁵⁵ ~~de~~ ⁴⁵⁶ ~~de~~ ⁴⁵⁷ ~~de~~ ⁴⁵⁸ ~~de~~ ⁴⁵⁹ ~~de~~ ⁴⁶⁰ ~~de~~ ⁴⁶¹ ~~de~~ ⁴⁶² ~~de~~ ⁴⁶³ ~~de~~ ⁴⁶⁴ ~~de~~ ⁴⁶⁵ ~~de~~ ⁴⁶⁶ ~~de~~ ⁴⁶⁷ ~~de~~ ⁴⁶⁸ ~~de~~ ⁴⁶⁹ ~~de~~ ⁴⁷⁰ ~~de~~ ⁴⁷¹ ~~de~~ ⁴⁷² ~~de~~ ⁴⁷³ ~~de~~ ⁴⁷⁴ ~~de~~ ⁴⁷⁵ ~~de~~ ⁴⁷⁶ ~~de~~ ⁴⁷⁷ ~~de~~ ⁴⁷⁸ ~~de~~ ⁴⁷⁹ ~~de~~ ⁴⁸⁰ ~~de~~ ⁴⁸¹ ~~de~~ ⁴⁸² ~~de~~ ⁴⁸³ ~~de~~ ⁴⁸⁴ ~~de~~ ⁴⁸⁵ ~~de~~ ⁴⁸⁶ ~~de~~ ⁴⁸⁷ ~~de~~ ⁴⁸⁸ ~~de~~ ⁴⁸⁹ ~~de~~ ⁴⁹⁰ ~~de~~ ⁴⁹¹ ~~de~~ ⁴⁹² ~~de~~ ⁴⁹³ ~~de~~ ⁴⁹⁴ ~~de~~ ⁴⁹⁵ ~~de~~ ⁴⁹⁶ ~~de~~ ⁴⁹⁷ ~~de~~ ⁴⁹⁸ ~~de~~ ⁴⁹⁹ ~~de~~ ⁵⁰⁰ ~~de~~ ⁵⁰¹ ~~de~~ ⁵⁰² ~~de~~ ⁵⁰³ ~~de~~ ⁵⁰⁴ ~~de~~ ⁵⁰⁵ ~~de~~ ⁵⁰⁶ ~~de~~ ⁵⁰⁷ ~~de~~ ⁵⁰⁸ ~~de~~ ⁵⁰⁹ ~~de~~ ⁵¹⁰ ~~de~~ ⁵¹¹ ~~de~~ ⁵¹² ~~de~~ ⁵¹³ ~~de~~ ⁵¹⁴ ~~de~~ ⁵¹⁵ ~~de~~ ⁵¹⁶ ~~de~~ ⁵¹⁷ ~~de~~ ⁵¹⁸ ~~de~~ ⁵¹⁹ ~~de~~ ⁵²⁰ ~~de~~ ⁵²¹ ~~de~~ ⁵²² ~~de~~ ⁵²³ ~~de~~ ⁵²⁴ ~~de~~ ⁵²⁵ ~~de~~ ⁵²⁶ ~~de~~ ⁵²⁷ ~~de~~ ⁵²⁸ ~~de~~ ⁵²⁹ ~~de~~ ⁵³⁰ ~~de~~ ⁵³¹ ~~de~~ ⁵³² ~~de~~ ⁵³³ ~~de~~ ⁵³⁴ ~~de~~ ⁵³⁵ ~~de~~ ⁵³⁶ ~~de~~ ⁵³⁷ ~~de~~ ⁵³⁸ ~~de~~ ⁵³⁹ ~~de~~ ⁵⁴⁰ ~~de~~ ⁵⁴¹ ~~de~~ ⁵⁴² ~~de~~ ⁵⁴³ ~~de~~ ⁵⁴⁴ ~~de~~ ⁵⁴⁵ ~~de~~ ⁵⁴⁶ ~~de~~ ⁵⁴⁷ ~~de~~ ⁵⁴⁸ ~~de~~ ⁵⁴⁹ ~~de~~ ⁵⁵⁰ ~~de~~ ⁵⁵¹ ~~de~~ ⁵⁵² ~~de~~ ⁵⁵³ ~~de~~ ⁵⁵⁴ ~~de~~ ⁵⁵⁵ ~~de~~ ⁵⁵⁶ ~~de~~ ⁵⁵⁷ ~~de~~ ⁵⁵⁸ ~~de~~ ⁵⁵⁹ ~~de~~ ⁵⁶⁰ ~~de~~ ⁵⁶¹ ~~de~~ ⁵⁶² ~~de~~ ⁵⁶³ ~~de~~ ⁵⁶⁴ ~~de~~ ⁵⁶⁵ ~~de~~ ⁵⁶⁶ ~~de~~ ⁵⁶⁷ ~~de~~ ⁵⁶⁸ ~~de~~ ⁵⁶⁹ ~~de~~ ⁵⁷⁰ ~~de~~ ⁵⁷¹ ~~de~~ ⁵⁷² ~~de~~ ⁵⁷³ ~~de~~ ⁵⁷⁴ ~~de~~ ⁵⁷⁵ ~~de~~ ⁵⁷⁶ ~~de~~ ⁵⁷⁷ ~~de~~ ⁵⁷⁸ ~~de~~ ⁵⁷⁹ ~~de~~ ⁵⁸⁰ ~~de~~ ⁵⁸¹ ~~de~~ ⁵⁸² ~~de~~ ⁵⁸³ ~~de~~ ⁵⁸⁴ ~~de~~ ⁵⁸⁵ ~~de~~ ⁵⁸⁶ ~~de~~ ⁵⁸⁷ ~~de~~ ⁵⁸⁸ ~~de~~ ⁵⁸⁹ ~~de~~ ⁵⁹⁰ ~~de~~ ⁵⁹¹ ~~de~~ ⁵⁹² ~~de~~ ⁵⁹³ ~~de~~ ⁵⁹⁴ ~~de~~ ⁵⁹⁵ ~~de~~ ⁵⁹⁶ ~~de~~ ⁵⁹⁷ ~~de~~ ⁵⁹⁸ ~~de~~ ⁵⁹⁹ ~~de~~ ⁶⁰⁰ ~~de~~ ⁶⁰¹ ~~de~~ ⁶⁰² ~~de~~ ⁶⁰³ ~~de~~ ⁶⁰⁴ ~~de~~ ⁶⁰⁵ ~~de~~ ⁶⁰⁶ ~~de~~ ⁶⁰⁷ ~~de~~ ⁶⁰⁸ ~~de~~ ⁶⁰⁹ ~~de~~ ⁶¹⁰ ~~de~~ ⁶¹¹ ~~de~~ ⁶¹² ~~de~~ ⁶¹³ ~~de~~ ⁶¹⁴ ~~de~~ ⁶¹⁵ ~~de~~ ⁶¹⁶ ~~de~~ ⁶¹⁷ ~~de~~ ⁶¹⁸ ~~de~~ ⁶¹⁹ ~~de~~ ⁶²⁰ ~~de~~ ⁶²¹ ~~de~~ ⁶²² ~~de~~ ⁶²³ ~~de~~ ⁶²⁴ ~~de~~ ⁶²⁵ ~~de~~ ⁶²⁶ ~~de~~ ⁶²⁷ ~~de~~ ⁶²⁸ ~~de~~ ⁶²⁹ ~~de~~ ⁶³⁰ ~~de~~ ⁶³¹ ~~de~~ ⁶³² ~~de~~ ⁶³³ ~~de~~ ⁶³⁴ ~~de~~ ⁶³⁵ ~~de~~ ⁶³⁶ ~~de~~ ⁶³⁷ ~~de~~ ⁶³⁸ ~~de~~ ⁶³⁹ ~~de~~ ⁶⁴⁰ ~~de~~ ⁶⁴¹ ~~de~~ ⁶⁴² ~~de~~ ⁶⁴³ ~~de~~ ⁶⁴⁴ ~~de~~ ⁶⁴⁵ ~~de~~ ⁶⁴⁶ ~~de~~ ⁶⁴⁷ ~~de~~ ⁶⁴⁸ ~~de~~ ⁶⁴⁹ ~~de~~ ⁶⁵⁰ ~~de~~ ⁶⁵¹ ~~de~~ ⁶⁵² ~~de~~ ⁶⁵³ ~~de~~ ⁶⁵⁴ ~~de~~ ⁶⁵⁵ ~~de~~ ⁶⁵⁶ ~~de~~ ⁶⁵⁷ ~~de~~ ⁶⁵⁸ ~~de~~ ⁶⁵⁹ ~~de~~ ⁶⁶⁰ ~~de~~ ⁶⁶¹ ~~de~~ ⁶⁶² ~~de~~ ⁶⁶³ ~~de~~ ⁶⁶⁴ ~~de~~ ⁶⁶⁵ ~~de~~ ⁶⁶⁶ ~~de~~ ⁶⁶⁷ ~~de~~ ⁶⁶⁸ ~~de~~ ⁶⁶⁹ ~~de~~ ⁶⁷⁰ ~~de~~ ⁶⁷¹ ~~de~~ ⁶⁷² ~~de~~ ⁶⁷³ ~~de~~ ⁶⁷⁴ ~~de~~ ⁶⁷⁵ ~~de~~ ⁶⁷⁶ ~~de~~ ⁶⁷⁷ ~~de~~ ⁶⁷⁸ ~~de~~ ⁶⁷⁹ ~~de~~ ⁶⁸⁰ ~~de~~ ⁶⁸¹ ~~de~~ ⁶⁸² ~~de~~ ⁶⁸³ ~~de~~ ⁶⁸⁴ ~~de~~ ⁶⁸⁵ ~~de~~ ⁶⁸⁶ ~~de~~ ⁶⁸⁷ ~~de~~ ⁶⁸⁸ ~~de~~ ⁶⁸⁹ ~~de~~ ⁶⁹⁰ ~~de~~ ⁶⁹¹ ~~de~~ ⁶⁹² ~~de~~ ⁶⁹³ ~~de~~ ⁶⁹⁴ ~~de~~ ⁶⁹⁵ ~~de~~ ⁶⁹⁶ ~~de~~ ⁶⁹⁷ ~~de~~ ⁶⁹⁸ ~~de~~ ⁶⁹⁹ ~~de~~ ⁷⁰⁰ ~~de~~ ⁷⁰¹ ~~de~~ ⁷⁰² ~~de~~ ⁷⁰³ ~~de~~ ⁷⁰⁴ ~~de~~ ⁷⁰⁵ ~~de~~ ⁷⁰⁶ ~~de~~ ⁷⁰⁷ ~~de~~ ⁷⁰⁸ ~~de~~ ⁷⁰⁹ ~~de~~ ⁷¹⁰ ~~de~~ ⁷¹¹ ~~de~~ ⁷¹² ~~de~~ ⁷¹³ ~~de~~ ⁷¹⁴ ~~de~~ ⁷¹⁵ ~~de~~ ⁷¹⁶ ~~de~~ ⁷¹⁷ ~~de~~ ⁷¹⁸ ~~de~~ ⁷¹⁹ ~~de~~ ⁷²⁰ ~~de~~ ⁷²¹ ~~de~~ ⁷²² ~~de~~ ⁷²³ ~~de~~ ⁷²⁴ ~~de~~ ⁷²⁵ ~~de~~ ⁷²⁶ ~~de~~ ⁷²⁷ ~~de~~ ⁷²⁸ ~~de~~ ⁷²⁹ ~~de~~ ⁷³⁰ ~~de~~ ⁷³¹ ~~de~~ ⁷³² ~~de~~ ⁷³³ ~~de~~ ⁷³⁴ ~~de~~ ⁷³⁵ ~~de~~ ⁷³⁶ ~~de~~ ⁷³⁷ ~~de~~ ⁷³⁸ ~~de~~ ⁷³⁹ ~~de~~ ⁷⁴⁰ ~~de~~ ⁷⁴¹ ~~de~~ ⁷⁴² ~~de~~ ⁷⁴³ ~~de~~ ⁷⁴⁴ ~~de~~ ⁷⁴⁵ ~~de~~ ⁷⁴⁶ ~~de~~ ⁷⁴⁷ ~~de~~ ⁷⁴⁸ ~~de~~ ⁷⁴⁹ ~~de~~ ⁷⁵⁰ ~~de~~ ⁷⁵¹ ~~de~~ ⁷⁵² ~~de~~ ⁷⁵³ ~~de~~ ⁷⁵⁴ ~~de~~ ⁷⁵⁵ ~~de~~ ⁷⁵⁶ ~~de~~ ⁷⁵⁷ ~~de~~ ⁷⁵⁸ ~~de~~ ⁷⁵⁹ ~~de~~ ⁷⁶⁰ ~~de~~ ⁷⁶¹ ~~de~~ ⁷⁶² ~~de~~ ⁷⁶³ ~~de~~ ⁷⁶⁴ ~~de~~ ⁷⁶⁵ ~~de~~ ⁷⁶⁶ ~~de~~ ⁷⁶⁷ ~~de~~ ⁷⁶⁸ ~~de~~ ⁷⁶⁹ ~~de~~ ⁷⁷⁰ ~~de~~ ⁷⁷¹ ~~de~~ ⁷⁷² ~~de~~ ⁷⁷³ ~~de~~ ⁷⁷⁴ ~~de~~ ^{775</sup}

and yet more poor, when it is considered he hath no treasure in Heaven.

If any object, that we are not to take thought what we shall eat, and the required zeal in the duty of prayer will certainly suffer intermission, in enlarging upon dayly bread. It is to be adverted, that there is no repugnancy between give ~~not~~ bread, and take no thought what ye shall eat, &c. The latter condemning distrustfulness and sinfull distraction, not a prudential foresight of competent provision, for Parents are to lay up for Children, and a Master must provide for his Family, and a man for himself.

2. Our abstinence while in the body. Abstinence, in the judgment of the Orator, did much conduce for conciliating People and Prince, but in our Saviours Doctrine it is the sole medium for keeping Heaven and earth in concord, so clearly, that the great Amphion, who in life was accounted a great Prophet, and after his death a reputed god among the Grecians, advised their Priests before their consulting at the Altar, to abstain one day from bread, and three from wine. Plato made his greatest feasts to consist in Salt, Olives, Cheese, and Herbs, and he was called the Divine. The Egyptians tyed their Kings by Law to a certain portion of wine and meat, and they were accounted Sacred. Yea, bread, water and salt, *velut exquisitis obsoniis*, as great delicats, did the Persians give to their Children. And we read, that Martha after our Saviours Ascension, did neither eat flesh,

*Matth. 6.
31
Aug. de
Ser. in
Monte
Dei lib. 2*

*Cor. 12.
14*

*Cicer. de
Offic.
lib. 2.*

*Theatr.
vix ho
men.
lib. 5.*

flesh, nor drink wine, untill she saw him whom her soul loved above; *B R E A D?* the poorest boon that nature can ask, and the least a Father can deny, and yet the only great thing we are to entreat for. Our Lord restraining the Petitioners hungering for luxurious fare, and conjuring against riches, delicates, and gaudy Raiment, the *Pedisseque* or handmaids of which, are *Wrath, Intemperance, Anger, Arrogancy, Injustice, Pride,* and every evil work. Becoming (by joyning dinner to supper, and drowning the body with drink, oppressing the belly with meat) a ludicrous spectacle to their own attendants, who must convey the vomited carcase to a dormitory, out of which its possible, the besotted cometh more furious then before; sleep procuring neither health, nor ease, to the inflamed body.

All which courses to prevent, or temptations to avoid, we are only directed to pray for our *dayly bread*, as *Agur* prayed for his convenient food, unto which prayer, it is thought our Saviour hath reference, in wording this Petition, and dissect food convenient, or open *dayly bread*, in our practice, we shall find sobriety to be *bominis prima medicina*, the chief Physician of man, as one Father calls it, and the Mother of health, as another, and so good for soul and body.

To these we might add a third, viz, Gods goodnessse to the body. At the giving of the Law, he gave man six dayes to work, for its upholding, and at the ordering of prayer, you

T.

fee

Hag.
Card. in
text.
Auth.
Imperf.
in Mat.

Chrys.
in quod
nemo
Izd. &c
Hom.

Mede.
disc. 28.

Chry.
Serm. 48.
Chrys.
de Poenit.
Hom. 1.

Pater Noster,

I King.
17. 6.

Mat. 15.
32

Greg.
Naz.

Orn. 27.

Chrys.
Hom. 33.
ad Po-
pel.

Tympii.
Spec.
Mag.
fig. 23.

see he allowes one Petition for the same end ;
the *Ravens* brought *Elisha* bread and flesh to
eat, and the brook did afford him water in a
drought ; here left natural strength should
fail, and the body languish by immoderat fast-
ing, we are advised to pray for all these in this
one word, *bread*, notwithstanding our atten-
dance about Heavenly doctrine.

To these three, might be added a fourth,
that is, *our charity to all in the body*. We
say not *Me*, but *Us*, and *Our bread*; which
phrase is as wide as the sea, and as large as the
earth, and commands us to pray for bread to
all in the flesh, or in the Lord, our glory and
honour not consisting in our wealth, strength,
youth, beauty, nor in nothing of the worlds
product ; but *he that gloryeth, let him glory
in this, that he knoweth, and seeketh after God*,
and releaseth his poor servants, laying up in
them a good foundation against the time to
come : For *charity is omnium Artium que-
stionissima*, the most enriching trade, delivering
us from the power of death, providing us vyl
for our lamps, fitting us for the great wedding,
and building for us everlasting habitations.

And in this case, the words of *Pius the second
Pope*, may be applied to an officious Cham-
berlain, hindering true information of affairs,
*Knowest thou not I have the Papacy for others,
rather then for my self ? Let the Reader put
in Wealth, Riches, Power, Honour, in place
of Papacy, and he may learn his duty.*

*Prepare your appetites for receiving, as
God shall direct us to distribute this bread
in*

Our Father.

291

in our old method, by shewing first the matter and next the order of this Petition ; the former we lay before you in four pieces, 1. The thing asked, that is, bread : 2. The manner it is askad by, and that is imperative, give us : 3. What kind of bread we ask, and that is, our own, our bread ? 4. The time wherein we ask this our own bread, which is, this day. If there remain any fragments, we shall gather them together, putting them in the basket of the word, *dayly* ; which shewes the exten-
sion how long we would have this bread given us, which is *dayly*, or *day by day*.

The *word*, bread, so called from its *fitnesse* ^{2. w} for us, it being fit as a staff for an old man ; ^{3. v. 104} or from its *perfeccnesse*, as having all other things under the crust thereof, so eminently, that it is conceived the Roman word *Panis*, is from the Greek word *Pan*, as if it had every thing in it, or all things understood by it, it may be deduced from the word *Pascendo*, as if it alone fed men, or were his proper, because chief food. Our Saxon Ancestors called it *Brood*, the Germans now *Brot* whence probably comes now the word *Bread*, and all from the Greek *Brotus*, that is, *Meat*, in a most emphatick sense, all meats, yea the least of meats, being generally unwholesome, if not loathsome, without bread : so that bread, by interpretation, is all things necessary for the Aug. being, or well-being of man, and a sufficiency ad Prob. of them in that, which is most necessary and ^{c. 11} most excellent, which is, **B R E A D**, and here Theo-
dayly to be demanded, and having it, to con- phil. in clude text.

elude we have sufficiency of food.

Cajet. in Text. *Ordo petitionum cogit me*, saith a great Cardinal, *she method of the Prayer enforceth me, by bread, to understand, not that of the body, but of the soul, as the Gospel, and the Sacraments, &c.* to which sense many of the Ancients do adhere, and many Romish Interpreters, but he erred not that understood it, *de nitroque*, of them both. But to the Cardinals *ordo*, I oppose a Jesuites *existimatio*, *existimamus nibilominus*, for all that, saith he, we conclude that here we are to understand corporal or bodily bread.

Gouge on the L. P. *Job. 6.35* It is observed, that where bread hath a mystical signification, there is added some word to discover its mytaphysick sense, as the *bread of God*, *bread from Heaven*, *bread of life*, &c. which inforceth a spiritual sense; but as it stands here, there is no circumstance infringing its literal interpretation, all things divine or spiritual being couched in the other Petitions, *thy Kingdom come*, and *thy will be done*; and yet in a remote sense, soul-bread may be an orthodox glasse, relating to Christ, and the blessed Sacrement of the Eucharist, but in its proximat signification, we shall understand it vulgarly, for the ordinary staff of life, with the consent of reformed Interpreters.

Lyra in Text.

Take then, Reader, thy bill, and for bread, and in bread, and with bread, write down meat, drink, raiment, strong house, wholsome air, upright friends, good neighbours, honest servants, dutiful children, and a virtuous wife;
under-

understand also, prudent Magistrates, wise Counsellours, a fruitful Soyl, and a peaceable Countrey, for all these are good and profitable to men; for these the best of men have prayed, and these also hath God promised to his people.

The Pilgrim may have bread in his Budget, yet perish on the top of Snowy Mountains; the Mariner his Basket and his Bottle, yet be swallowed up by insulting waves; the diseased may have the learned Medicinal receipts, yet be Bedrid: None of which things being congruously reducible to the other Petitions, they relating immediatly to God, ought in equity, if not in necessity, to be brought to this Petition as their proper continent: All of them being necessary for life, comfortable for life, helpers to a godly life, and enjoyed and prayed for by the godly in this life.

I. *Necessary for life.* This is so natural a truth, that though the Scripture shew'd not famine to be a Judgment, we were able by the light of Nature to read punishment in the looks of the very bruit: Bread is called the staff of life, and that is sometimes broke, implying by its breaking, either the want of all corn provision, or withdrawing from the grain its natural strength and vigour, whereby it having nourishment, men faint; for it is bread that strengthens mans heart.

Consult man in his highest attainments, and the miseries in which he is envelop'd, maketh his condition deplorable, and to individuat the same in prayer, would make devotion, and his

Gen. 28

20

Prov. 19

14

Exod. 23

25

Prov. 27

10

Mark 5

26

2 Kings

2. 19

Ezek 5

16

Hug.

Card. in

loc.

Psa. 104

5

2 Sam. 7

20

Pater Noster;

other affairs incompatible : wherefore by an holy *Synecdoche* we here have part for the whole, God our Father knowing how to apply our sense of desiring bread, to the present or foreseen exigence we are, or shall be under. The Sea-man senseth it calm winds, the eye of providence discerns a necessity of baiting a leak. The Traveller means it good accommodation, the Father graciously adds liberation from Robbers ; one may want sleep in a soft, and another cannot get it in a hard bed, thus mass calamities cumulat themselves; and multiplied against him, he is taught to encounter all, prevent all, to pray against all, in this unite, bread.

Zenodochus was seen to weep frequently at Table, and gave this reason, that being a reasonable creature, he should feed upon unreasonable bruits, was shameful, (and was it not more dashing to gnaw insedible Beings) being designed for the delights of Paradise ; what a pinch was here ? He cryed, because he eat, and eat in his crying ; and had he not eat, he could not have cryed, and the want of these things would have forced him to cry, each misery becoming a doleful Nurse to subside another, yet all shewing meats, that is, breads necessity.

2 King.
§. 26

3 King.
8. 37
Neb. 1. 11
Ezra. 8.
21

2. They are comfortable during life. Pestilence, Blasting, Mildew, Locusts, Caterpillers, are prayed against by Solomon; Nehemiah prayed for favour of the King; Ezra for direction in the way; Abrahams servant for a wife to his Masters Son, and Isaac prayed for children ;

Our Father.

295

all these sugaring the tart potions wherewith this life treateth her enjoyers, the affections of the holy are more inflamed with an exhalating zeal in their addresses unto God their Father.

3. These are helps to a godly life. Warrs, crosses, vexations, tumults, are Remora's to devotion, whereas peace, tranquility, plenty, sufficiency, cause it make way; they like the purest Oyl, making the Lamps both of Soul and Sanctuary to give the brighter shine, and make the heart for Gods service many pounds lighter. Sampson's thirst, and Abraham's being childless, made some, heaving in their otherwise becalmed souls.

Mat. 24
19

Judg. 15
18

Gen. 15. 2

Isai. 38
21

James 5
14

Psal. 6. 5

4. These are craved and enjoyed by godly men, even in this life. Hezekiah prayed, and health was restored, and a son given him, the sick is to call the Elder, and he is to pray, and health and salvation is the return: the Disciples prayed against shipwrack, and were safely landed. Our life is the only season we have to manure our hearts, to do good to others, and what may conduce to that great end in a natural way, may be reduced to this head, BREAD; whether in prosperity or adversity.

Once more slice this bread, and in its perceptible, we are to pray against poverty, idleness, apostacy and verbosity.

1. Against poverty. Let the belly want its due supply, the ears will hear from all quarters ill tidings of certain dissolution, and when the shadow of death is drawn upon the eye-lids,

Pater Noster,

Job 38
41

lids, the nose will soon scent the turf; the Raven hath an inauspicat voice, and though by no Law, save that of Nature, it calls for food, yet when it cryes, it gets meat out of the earth. Give us bread, is, give us not poverty, lest we sin, or be ensnared, but a sufficiency for encouragement, O Lord, in thy service.

Plato
Dial. i. de
Repub.2 King. 6
5

Were every man righteous, wealth would be profitable, and riches were truly goods, conciliating to our selves friends by that mammon, to receive us to everlasting habitations; they would ballast the soul, which otherwise like a light Ship, is in danger of over-settring; they would be Bladders, facilitating our swimming through the Sea of this wearisome world; yea, they would make that Sea pacifick, our pillows would be softer to sleep upon, our cares would be less, and our other enjoyments more comfortable.

Sobzzi
Seru. 92

Author.

Imperf.

In text.

It is not safe to find out that competency at which we might lay down our staff, travelling no further, asking no accrument to our Fortune, but only a peaceable possession and continuation therof, yet Plato came near it, who being asked, what wealth was sufficient? answered, so much as did not ensnare a soul by abundance, nor angust or straiten it in the want of necessaries. But let God carve or cut out thy quantum, let convenient food terminat thy desires, and thy prayer is sinless.

2. Against idleness. This Prayer supposeth work, and work done, it not teaching us to call for bread simply, but for OUR BREAD, that

Our Father!

that which we have already by us, in our Cupboards, in our Surrows, give it us, that is, sanctifie it unto us.

Our Saviour dischargeth taking thought for
to morrow what ye shall eat, but forbids us
not, yea rather commands us to work (but
not to take thought) against to morrow, that
we may eat, for from labour, Adam in in-
genuity was not exempted. Hence Gamesters,
Dicers, Lotterers, &c. dare not behold their
gains, and beg Sanctification intragive us our
daily bread, there being nothing in a holy
temple, to justify any possession, but prayet and
labour, labour and prayer.

Love not sleep, Reader, least thou come to poverty, open thy eyes, and thou shalt be satisfied with bread; What! Love not sleep? is it not a necessary act of Nature, and an humane passion? Yes, Sleep is, but the love of it is a vice, and cometh of evil, Nurse of idleness, and that the mother of thefts, drunkenness, tale-bearing and uncleannesses; and the predominancy of these sins in our dayes, as they are palpably knowne to be the cursed daughters of sinfull idleness; it is as evident they issue from the matrix of our shamefull beloved Sloath, &c.

To exclaim against the perpetual poverty sworn at Rome, or against the boasted of osci- tancy of many in the monastick life, is not my purpose; but to either of the Perswasions, let me offer what I find recorded was from hea- ven charged upon an *Hermite*, when in perplexity about many thoughts, he saw one in the habite

Author.
Imperf.
ut sup.
Hom. 16

Prov. 30
13
Cajet. in
loc.
Ephef. 4
28
Minor 14
17
1 Tim. 5:13
Ezek. 16
49

Byrel.
prom.
Mor.
in Fest;
B. Mar.
Text;

Pater Noster,

habite of a Monck, sometimes working, and sometime praying, at last heard a voice, sayings O tu fac similiter, do thou the like. The application whereof to persons of both, or of any Religion, is so easy, that there needs no descent upon the Story, save this, O man, pray and worke, that with quietness thou may eat thy own bread.

3. Against apostacy, This is cast in out of respect to the ancient Fathers of the Church, Christ being named the *bread of life*, and in a Scripture trope, he being our necessary food, our damnation being a consequence of receding from him, they make the *dayly bread* in the Text, to signify not that which enters into the body; but that which nutrizes the substance of the soul, as Christ in the Gospel, by faith in the Sacraments, which daily profiting, ought to be daily received, whereas we only annually communicate.

It is the Gospel of God, by which men lives, and ought to be received by continual meditation, growing fat by the good things of the world to come, which becometh ours by acceptance, applying Christ himself to us, being that feed that was grinded in, and under the Law, knead in his Cross and Passion, leavened in the great mystery of godliness, vis. the flesh, baked in the oven of his sepulchre, made ready, and drawn forth in his resurrection, set on upon the Table of the Church, and daily broken in the remission of sins, nourishing the eaters to eternal life: For, by a daily asking, we demonstrate our willing-

27 bef. 3.
12

Cyp. in
Orat.
Doin.
Ambros.
lib. 5. de
Sacra.

C. 4.
Chryl.
Jerom.
Bero.
August.

Aug. ad
Serm. in
Monas.
De lib. 2

Chry.
Serm. 71

Tunc in
Orat. 27

Our Father.

299

willingnes to be alwayes in Christ, and united
to him.

And indeed both Christ, and bread, may be
truly called bread, and our bread. Not that
it is not God's ; for, even when he hath
given both soul-bread and corporall bread
unto us, it is still his ; but ours, that is,
which is designed for us, So is Christ ; ours,
that is, necessary for us, So is Christ ; ours, that
is, that which is fittid for us, and suitable to
our condition, So is Christ ; lastly, ours, that
is, such as thou usest to give us, that is Christ,
truly offered in the Gospel.

Barrad
us super;

Give us our daily bread, is, Feed us Lord
continually with that bread come down from
Heaven, that Word that was made flesh, the
food both of Angels and Men, that was made
known in breaking of bread, that is, in re-
vealing the great mystery of thy two Natures,
and give it us day by day, that our faith lan-
guish not, our souls weary not, and that wee
faint not before wee reach our home ; Yea,
give it us daily : for, thy day, O Lord, hath no
night, nor shadow of darkness.

Chrys.
Hom. in
Orat.
Dom.

4. Against verbosity. To streench one a pray-
er, by enumerating particulars, possibly ridi-
culous, is against this form, the word being
so narrow and short, that it passeth in the
twinkling of an eye, yet so immensely broad,
that only our lives shall measure it : for,
though day, or daily be in it, yet this day hath
no night, and if it have, it is by intepre-
tation, rest in sleep, security of goods, freedom
from sinful dreams, visions, terrors, or what
ever

2 Kings
25. 29

Pro. 3. 34

Pater Noster,

60

ever can interrupt our sweet and natural re-
pose.

1815.3
No. 4.
17

17

Atheno-
ga. Apo-
log.

Aug: ad
Prob.
C. 10

२८

42.2.074

It considers the man, and allows him bread, raiment, and rest; the Soldier, and allocates to him fair and good quarter, provides approved Armour, competent Ammunition, with a strong line of Circumvallation; It beholds the Prince, and gives him Majesty and Honour, with competency of wisdom, to his Officers and Counsellours, Prudence and Faithfulness, and to his Throns Honourable succession from his own loynes; the express prayer of the primitive Church: and in a word, like a well drawn Picture, it takes inspection upon all that enter the chamber of this world, giving milk to babes, meat to the strong, a book to the Scholler, a goad to the driver, skill to the Pilot, and all to each of those in all things wherein their earthly felicity doth competently suffice, or which it any way respects.

Absurd. Avoid therefore in prayer much talking, or wordyng, contrary to this manner, for long speaking, and true praying, are different; have thou, Reader, fervency and love, and thy prayer (if not so designed or wished for, as we have said before) cannot be short, groaning and tears, sincerity and repentence being infinitely more efficacious then breathing and bawling.

I say, bawling, for because of that and some other vices which we have heard to fall from the mouths of many in prayer, if demanded what we liked best, we might reply with Theocritus, when interrogat by an inept

Poet,

Our Father.

301

Poet, which of his works most pleased him ; smartly answered, *the work's thou hast omitted :* And the truth is, some delighted to be in publick so particular, that the service was tedious (which yet was the least fault) and the expression base, their language scurril, smelling of Kitchin-stuff, or fat of the Pot, to the reproach of the blessed Ordinances of Prayer and Fasting, and causing them to beget Devils in many, to my own knowledge, but casting out very few, &c.

Dan. 9:

3.

81

Mat. 17

21

Hilary

Cont.

Constat.

August.

Tert. de
Orat.

What a Father said of Constantius, may be said of such, and therefore let not their sin be imitated ; that under pretence of honouring the Gospel, they *disgraced it*, and slew Religion, under the notion of healing it, Leaving themselves without all excuse, and became the most guilty amongst sinners, in refusing this prayer, both as to its words, and meaning, the brevity thereof being one of three things, wherein our Saviour shewed his wisdom in its composing, unto which, with the other two, viz; of adoring only God, secretly expressed in Father ; of Modesty in our asking, throughout the whole prayer he hath affixed this command, *Pray after this manner :*

Which precept, brought to *daily bread*, orders that in prayer ; we learn duties of opennesse, submissivenesse, diligence and contentednesse.

1. *Oppennesse.* It was, and is, strange to hear how some will torture their invention, for abstruse words to expresse themselves in prayer, beyond the rule of all ordinary Gram-

mar.

1 Cor. 14

19

2 Pet. 2
18

me, whereas in prayer every word ought to be as plain as bread; give me, said one, to a *Garagantium-talker*, that lives of the Ancients, but our own country-mens words, God says the same to thee in all prayer, and commands the rejection of words *obsolete*, that men may speak to be understood, not gazed at, and pray to edifie, not stupifie their hearers, in their words. *Praj after this manner.*

Landal.
Cartas.
de Orat.
Dom.2 Sam. 12
30

2. *Submissiveness.* Bread we ask, but how much, or of what kind, we determine not? *Non carnes, non pisces*, we ask no flesh, no fish, nor any superfluous thing, but food convenient; if we have therefore bread, though coarse, cloathing, though plain, convenient for our station, apposite for our degree, we ought to acquiesce in the providence, having no warrant to ask more; neither is it fit for all to wear silk, nor for every *Israelite* to wear a crown with *David*, or guide an army with *Joab*, but every one to move within his own sphere, keeping his calling, for purchasing dayly bread.

Author
Imperf.
in Text.Mat. 24
43

3. *Diligence.* Give us our bread, shews there is a store within doors, procured by prayer and work, from the hand of God, which we are not sloathfully to leviathan, but prudently to manage, for his honour, whose it is, even while it is between our teeth: Yes, is it not one character of a good man, to *watch the house*, lest the thief break in: and not to be a prey to the *Murician*, but to dwell safely, is a blessing from the Lord; yes, bark, keep it not too close from the poor and indigent, rememb'ring that the *Mannah* did stink, when

Our Father.

303

too greedily gathered, though it fell from Heaven.

Expell therefore avarice, as an enemy to thy family, and be not diligent over much, lest thou come to rags, avoid covetousnesse, love righteousnesse, be beneficent, the consequences whereof, is here liberty, and hereafter glory.

Chryt.
Hom. 20
in 2 Ep.
ad Cor.

4. *Contentednesse.* Bread we ask, and pass forward to other necessaries, as pardon of sin, freedom from temptation, &c. Being in all affairs, to study the retention of these two eminent vertues, innocence and patience, with which we shall never want. The crums refused to Lazarus, was bread, and the rich mans sumptuous fare, was but bread, Daniels pulse and water, was bread, and the Kings royal fare, was but bread, the husks of the swine, was bread to the Prodigal, and his Fathers feast and fatted calf, was but bread, so that contentednesse is in all conditions to be exercised, lest in the multitude of temptations leanness besfall our souls.

Laft. de
Divino.
Iustitiae.

Wishart
on the
L. P.

Laft. 101

Psal. 106
15

Certainly, the skillfull gluttony of our times, our great and daily sacrifices to the belly, offered up with as much alienation of mind, from the decency that our natures, professions, and Religion ought to be adorned with, as were the profligate and heathenish bacchanalia, this making the ballance of our iniquity more ponderous, that wee celebrat our Victimes daily against the express Law of that God whom wee pretend to worship; I say, pretend: for, really he hath little service, our hands

Natal.
Comit.
Mythol.
lib. 5. c.

13
Luk. 21

34

Petronius.

hands being defiled with blood, our eyes full of adultery ; and as it is in the Satyre, wee delight so much about the dressing-board, and like the nourishment upon it so well, that God's Altar is not minded ; and when approached unto, it is to be feared our breath favours of the Kitchin, and our cloaths of the Cellar, and our hearts panting after a strange woman.

Micab 6
13

Jer. 4.19

2 King. 4
19

Ezek. 16
59

All which, I say, will certainly have direful effects, and cast our body politick into some formidable, and dreadful distemper, for search the Scriptures, we shall find desolation and sicknesse coupled together in a threat, sent to chastise a stubborn, and perverse generation ; and for crying in a sensual sense, Our bowels, our bowels, it may be suggested, that for punishment hereof, we shall be made in a dispairing temptation, to roar, Our head, our head, when Christ our head shall depart from us, because of pride, uncleannessesse, unchari-tablenesse, idlenesse, and fulnesse of bread.

Give us this day our daily bread.

The mood in which this prayer is offered in order, offers it self for contemplation, which, (for the avoiding of presumption) we shall examine in common, with the property the bread hath we ask for, and that is, our bread, which properly presfeteth humility, and dependance,

We

Our Father.

303

We say, Give us, so that here is no bargaining, no selling, nor indeed no returning, save that of praise and glory in the conclusion. It is, give us our bread, unto which we may add that of Rachel in her time for children, give it us, or else we die.

The Church once complained, that she got her bread with the peril of her life; yet here the gets it for asking; for asking? After commanding, give us our bread. But, rememb're, a Father may condemn his children, ought not to be irreverent, so批发市场 especially knowing he is such an one, that if we ask for bread, will not give us a stone, nor a serpent, when we demand a fish.

Give us. If this eye God, we set his ready-nolle to hear our complaint at first, needing neither preface, nor argument, if pinched with necessity, to adorn our request; Christ in earth had compassion on an hungry multitude, so he hath in Heaven, and such as complain, shall have.

Give us; if it eye man, shews our confidence in coming with so humble boldness to the Throne of his Grace, wanting hesitation and doubts, which to be intimated in this plain request, is as conspicuous as the bread we desire; and he that runs to God when hungry, shall have a scriptural demonstration of the truth of this observe.

But to be more particular, and reach the ground upon which this Petition is framed, that is, the proper arguments of our asking from God our dayly bread, which are such as these;

1. Because we bequeath the means by which
we purchase them. He is the Father of rain,
and of the dew, by which the earth is virtuous
for propagation of necessary fruit; we living,
moving, and having our being from him,
as the efficient cause of our animal life, of
our rational life, by which he is nearer to us
than we are unto our selves, uniting the very
material principles of our essence, and by
them "which" is to move our joints, and
anoint his place, for convenient habitation.
2. Yet this man not cause flesh, but he that
would have bread, must manure his ground,
observe the season, applying himself di-
ligenly with industry, to the several parts
thereof, which are gifts of God, and re-
quiring industry, for obtaining of food, the
most laborious may be said to have not from
himself, but of God, his daily bread.
3. Because he gives me dreams, even non-
ritual ones with bread. The corn may be small,
the meal fine, the loaf great, yet may not
be bread to the eater; Thou hath eat, saith
the Prophet, but not be satisfied; which,
though applied to leanness, notwithstanding
of knowledge in the Scripture, yet it is better
to understand, that *Carnus appetitus*, greedy
appetite, when either the digestive faculty is
destroyed in us, or the nutritive power ta-
ken from the grain, which may be that, which
is called the stuff of bread, and is ordinarily
eaten in wet years, or dayes of famine.
- As David was covered with cloaths, yet could
get no heat; so we may have bread, yet want
food;
- Job 38.*
28
- Acts 17.*
28
- Lyra. &
Glos.
Interl.*
- Prov. 11.*
- Mic. 6.
14*
- Jerome
in loc.
Trag. in
loc.*
- 1 Kings
1. 1*

Our Father.

307

Food; a medicinal potion, yet no curse, unless it give a blessing: wherefore his goodness, and co-operating, being that right side of the ship, out of which we must cast our prayers, as nets; let us do as he commands, otherwise we may row all day, and catch nothing; yea, not only so, but for bread we shall find a stone, and swallow a serpent in stead of a fish. Job. 21. 5

Mat. 7. 9.

3. Because undeservedly he presents us with bread. The very title of this Petition debars our thoughts of buying, or meriting, accounted extravagant by this word Give. A father will both lodge and sup his son, though both wantonly and crunkly he consume the day; and God even our Father presents us with comfortable morsels, notwithstanding of our lasciviousness in, and lasciviousness of sin, excluded Paradise, untill our readmitting into the heavenly Garden of God, and to Rev. 22. the imputed Tree of Life.

Neh. 8. 10.

We gave Adam and Eve coats, and to both their sons, and daughters, hath he given change of raiment, and many loaves of bread, when nothing but stripes might have been deserved; and as he proves himself to be God, by giving rain, so we may infer him a 22 Jer. 14. Good God, by our breaking of his bread, his bounty in which, being one of those footsteps wherein we ought to trace him, love him, and follow him.

Greg.
Moral.
lib. 10.
c. 9.

Though our comment and text only mention bread, yet our sense, and gratitude ought to know that this bread is multiplicatid, Gods liberality with it giving us a large portion of other

other good things, yea Patrimonies of ample possessions, not like that Roman, who would not give (or endeavoured to hinder the giving) wine to the Citizens, because with that they would expect more delicate fare, as *Fowls, Geese, &c.* Whereas we from the inexhaustible treasure of his overflowing goodness, are invited, commanded, yea, encouraged to go to the Wine-prefee, for our Romacks sake, and many infirmities, the sweetnesse of which care, and condescendence of such a God, from the mouth of such an Apostle as *Paul*, from the cheeks of such a trumpeter as the Apostle of the Gentiles, a long set by the hands of such a heavenly Musician, as heard the musick of the third heaven, ought to cause reflection upon that, *No good thing will be withholden.*

4. Because of that necessity we stand in to have bread. Buy it, we cannot, seal it, we dare not, and yet it must be had; I say, must, for that which by some Interpreters, is called *panem quotidianum*, dayly bread, *super-substantiale*, or heavenly bread, or *victum alimentarium*, our nourishing bread, is translated by some, *pinen necessaria*, the bread of our necessity; there being such inseparable connexion betwixt bread and life, (especially in wholesome constitutions) that without the first, the latter should expire; and David's let my soul live, and it shall praise thee, when reduced to this prayer, may be expounded, give me bread, and I will blesse thee.

Trees, plants, rooted in the earth, must have

Hist.
Aug.
Tom. 2.
in D.
Aurel.

1 Tim. 5.
23
Chrys.
Hom. I.
ad Pop.
Act.

Psal. 84.
11

Titular.
Verbi.
Vulg.
Lat.
Catallo.
Trem.

Psa. 119.
175

Our Father.

309

have nourishment from the same, for their up-holding, their enlarging, so our bodies being earthly, must have from thence competency of nourishment, or they perish, were it but bread and water; hence God is said to *water the hills from his chambers*, that he may bring forth food out of the earth. Psa. 104.
14

Cyrus that great King, when demanded what he would have dressed for dinner, replied, *Bread*: for, I hope, (said he) to sup at a River, deferring the deliciousness of water, in quenching his thirst, by the hopes of future tasting. Great temperance in a heathen, yet heigh'ten'd, when we consider his custome was never to dine or sup, untill by some exercise he was brought to a gentle sweat. And that Fathers advice was also sound, who advising fitnes for continual fasting for God, recommends the accustoming of a mans self, *pauca non glorioſis*, i. e. neither unto many, nor luscious dishes. And indeed it is noted as a crime in the rich glutton, that he fared deliciously every day, which is discharged in this phrase, *dayly bread*; things necessary to God accounting only profitable, superfluities not relieving, but destroying nature and reason also, in so grosse a way, that rioting and drunkenneſſe, the usher of chambering and wantonneſſe, makes them not to appear so much men, *quam feras & bellus*, as Boars and Bulls.

5. Because, but by him we have no heart to eat our own bread. The earth by its primeve, and first blessing, of fertility, bringeth forth

V 3 fruits,

Stobz.
Ser. 29.

Tart.

Adver.

Marc.

lib. 3.

Orig. in
Epit. ad
Rom.

lib. 9.

c. 13.

fruits, and by a natural appetite in man, some of these fruits must be receiv'd; yet there are Misers, whose hearts grudge their own craving stomach, to that degree, that their tongue is disposed to curse their hand, for conveying a morsel to their own mouth, which is not only vanity, but an evil disease.

Eccl. 6. 2

Lyra.

Gloss.
Inscr.

Psa. 10. 3

Vulg.
Latm.

Eccl. 6. 2

There is a man (saith Solomon) to whom God hath given riches, that is artificial, as store of Coyn and Wealth, that is, natural riches, as abundance of Wine, &c. and Honour, that is, put him in an honourable estate, so that he wanteth nothing that is pertaining to a pleasant life, yet God giveth him not power to eat thereof, because the churl himself will not, sufferring his belly, his body, the fruit of his body, his children, the walls of the house, that containeth his body, and the companion of his body, his wife, to want that which God sent to them; but diverted it to a by-end, I mean, to fill his eye, or ear, thereby giving all occasion to curse, and cursed he is, for God abhorreth him.

This is magna miseria, an inexpressible misery, the Nabal cruciating and vexing himself, nimia parcitatem, by his sorid desirous from his own soul, so selfishnesse what he ought to give it; to be mute of the Laws of Justice, Prudence, and Religion, which commands sustentation of himself, to himself, having this alwayes like the sting of the Scorpion, biting him to death, that he painfully gathers up wealth, by wayes none knoweth how, that they may be spent by he knoweth not whom.

W³

Was it not base in the Cardinal *Marc-Aurèle*, by secret ways to enter his Stable, and from the Manger to steal the allured Provender from his own Horse, until the Groom aforesighting, gave him *Stock-fish*, smothering his shoulders with the Sumpk, apprehending him at first to have been a foraging thief. What hangs of Authors can shew the Readers, that the lordly covetousness of the Empo-
gnor *Mauricius*, left himself, his children and his wife, into the banishment of the Min-
ger-Places, their inheritance; and *Phocas* again upon the same self-same account, to be pan-
ned limb from limb by *Mauritius*? Though I dare not say she left was undeserved, yet I close, that these, and all such as these, were poore than the poor, and they being poor in the judgment of one rich both in grace and honour, who being rich, are not *hateful* to the indigent, nor *helpful* to the maidens, nor *pisiful* to the oppressed: How superlatively miserable is that *Dives*, who withholds not only from others, but from his own loins, their proper aliment?

Diazenus asking something from such a wretch, and pressuring him to fall into a brown study, and suggesting denial, he called, *O homo, O man,* I am asking thee for some bread, not commanding thee *at supul-
chrum, to a sepulchre:* To this man may all such men be compared; the fuges of their own food, or their childrens coats, fighting them like Executioners.

Texor.
Officin.
lib. 5.
c. 43.

Leo.
Mag. Ser.
S. de Cal-
lect. &
Eitem.

Laert.
lib. 6

All

With all that we have spent in our selves, we lay,
 Give us bread, give us bread, that is, our
 own bread, and we, in this sense, a bear, a
 hand, a power, a will, to eat, enjoy a suffici-
 ency of those good things; thy bounty in our
 labours, hath delighted, for thy glory, our
 own comfort, credit, and content, that we
 our selves, not strangers, may possess our
 wealth.

Ecc. 3.

22

Foll. Ho-
ly State,
lib. 4. c.
16

16

It was farrid in Earth, the emb French
 King, to employ his Envoy Oliver, in Emb-
 bassy, through our chancery, who was like to
 prove such a man, a French State-officer
 (notwithstanding a National Agreement for
 immunity) by having been like to be warr'd,
 I cannot say taken, from (his heels) in
 the River Grent. And the Fish City Florence,
 for sending Marchants unto us to Rome,
 (when behedged by Charles the fifth,) who
 being found to have Ordred Piracy for her, to
 save charge, was put to greater charge, when
 their Ambassadors were rejected with scorn,
 and sent home with shame; this is registered

Thyns

Hist. of

Ambas-

sad.c. 3.

to be as a monitor to all, that high and low
 be excited in their several ranks, to under-
 stand this Petition, as desiring an enlarged
 soul, for the splendid, honourable, as well as
 gracious and proportionable excretion of
 their goods; otherwise neither shall be their

Ecc. 2.21

Ecc. 2.

1 Sam. 25

FZ

17

¹ Almoner, and because their Cash wants a Ma-
 ster, it shall elect one to it self, who of thy
 money, and by thy wealthy, shall eat his own
 bread, and be thankful to God, be blessed by
 the poor; in the interim, thou have neither
 praise

praise nor comfort, but humble and quiet men, and in thy self, and a worm cast up before God; through remorse, or lifting of Conscience, what ever thou hast greedily devoured.

It would be discovered, when our bread is our own, since it is that we here call for, and may be so called, 1. When by our industry and labour we procure it, having it by us, prepared by, and in, the exercise of our Calling. 2. When by piety and devotion we are thankful. It is ours when sanctified unto us, by the Word of God and Prayer, and not only our bread, but our board, our bed, are not ours, untill they be blessed in the Name of the Lord, as Boaz did his Reapen in the Harvest Field.

Author
Impers.
Op. in
March.
Hom. 14

Ruth 1,6

Hence may be defended that pious practice of blessing the table before and after meat, a duty among many others thrust from the houses of some impiously, a practice put to account to be service in the Chambers, and Halls of others ridiculous, yet used Apostolically, this sovereign lawce to help concoction, and prevent crudities in the Conscience, and vexations arising from an oppressed soul.

To leave such whole hateful acts in this kind, denominate them either *Swine*, arising from sleep, and ears, and from eating, goes to sleep again; or which is more troublesome, *Rats*, their whole time being consumed in running up and down the world, making a hideous noise, tearing cloaths, and eating yicuals: I say, to leave them condemned by

by the old Jews, our blessed Saviour, our Religious, primitive Predecessors, let others do it with the sign of the Cross. Let us bless our meat as did our Saviours, with lifted up eyes, and a Father, we thank thee, remember bring that it is his bread by gift, and ours, only by acceptance, and only then received, when we are blessed.

1. By owning him the giver of all our bread.
 2. In receiving it joyfully, not sorrowfully, chiding, crumpling it down, for it is bread.
 3. In dividing it charitably, for there are at thy door, who want bread more. In admiring his wisdom in fitting thee with bread. At most, it is *nowise* of thine, and *never* of similitude to the extra, otherwise is it *nowise* a house
- Cajet. in Joan. Evangel. c. 6. vers. 52
- it is said, that mans bread is a Hawks portion.
4. In not binding our obligation to earthly bread.
- Of all Petitions relating unto man, this is first and immediately before that, concerning his shadowing forth one, in the first figure of the cross, yet following all those which relate to Heaven, it being the least that relates regard-

It is said of a holy man, that before his death some of men glorified in Heaven, and was the stoutest man; another was the slowest man; another was the fulldest man; and the fourth was the thankful; whether this sight was seen or not, I durst not, hence this from the Scriptures may be seen, that the thankful man shall be glorified.

As Hesaynes in the Hall, or Temple, for the bread sent us, a moderate use and setting of the bread before us, it being just to say of it

Wan. Parsonion,
Tom. I.
Serm. 16

Psal. 50
23

One Father.

it, as the Apostle orders of wine, a little, for we are no one for our *infirmities*, and not for our *wounds* and *wrathes* on the *plains* of *Greek*, in and by the strength of our *breath*, and sending a portion to the hungry, or the *bread* let us, in regard our Lord *Jesus Christ* must not be put away without a *quarrel*, for if we be not rigards, our Lord will not be far from us, Yes, so near us, that we shall know him in the *waked*, in the *blind*, in the *hungry*, or in the *crying man*; and of their friends shew art bound to say, as did *Socrates* of *Ajax*, *thus melancholy, What aileth thee, make this trouble known to us thy friends, it may be we can relieve thee?* All this being thus done, maketh all thy other enjoyments, as well as thy bread, thy *O W N*.

Yet further, and for instance, *Our bread* is must be, not another's, our *Prayer* being im mated to our *compassion*, as well in *confusion*, as in the *Petition*: Take *bread* and be *wise* of *any* *usage*; by expounding our *bread* so be that upon our *Table*, when by *opposition*, *death* or *plunder*, it hath been taken by force, or *fraud*, from another. Knowing this good man, with *Socrates*, hold him the *richest*, who is most contented with *his* *just* *gotten goods*, and purchased *bread*, though small, which is implied in the word *bread*, in which he is rich in the judgment of the same Philosopher, who hath the *temperance* for *himself*, and a *modicum* left for *others*, implied in the word, *our bread*, another man's *bread* being one of those many things, whereby

Ambrot.
Epist.
lib. 10
Epist. 89

Valerian.
Hom. 8.
de Misericord.

Zenoph.
de dict.
& fact.
Socrat.
lib. 2,

Luk. 12
15

Zenoph.
ut supra,
lib. 4.
Greg.
Naz.

whereby this world, this life, is accounted miserable, comfortless, despicable, and anguish.

Theod.
Hist. Eccles.
lib. 2.c. 16

Liberius being banished under Constantius,
from his Episcopal Chair of Rome, when offered money for supplying his necessaries, by Eusebius the Bumich, *Tu Ecclesias orbis ter-
re expulsi;* &c. thou lives by robbing of the Churches of Christ, and dost thou think, I, though condemned, shall prove thy Beadle man? Say the like to thine own soul, when rape becometh thy husbandry, and work to eat thy own bread.

Give us this day our daily bread.

Dag.
Daah.
Δέος.

THIS day, denoting the time wherein this Petition is offered, and the term unto which it is limited, is this hour, *cum Deo*, to be opened; and for our entry, know, that though day and night be set opposite in Genesis, yet not in Matthew, day in the Hebrew hath its name from stir and busyness, or motion and flying, in the Greek, from its light and shining, and in it we must labour for our bread, that we may have food for our bellies: the English Saxon expressing it *Dag*, as is thought from *Deos*, to live, as if in nights darkness, our spirits being lock'd, vitality may be questioned: this is clear, that meat for our bellies, cloths for our backs, bed for our bodies, drink for our throats, whether day or night, are even pleasant to think upon, and in

Our Father.

337

in the light, as the light, delectable to behold. *Eccles. 11.*

Let us see the import of the word day, and its influence on Prayer, as it respects the rule, so pray ye.

In the light of *DAY*, we by this Sun of Righteousness can clearly read these four following particulars.

I. Contentedness with our engagements, though little; we ask not more for years, months or weeks, neither are our bellies as insatiable as the grave, but satisfied if we have for it, this day, that is, in the Proverb Language, from *bun* to *mouth*, so that at high dash, that *improbabilitas metropolitam*, that *elements malorum*, that fountain of wickedness, that ground-stone of all evil, covetousness, either in desiring more then enough, or retaining what is left of enough, is here stamp'd up, and removed.

We may be cold, hungry, and sick, yet we are still to be content with the dolefulness, or portion God gives, he best knowing what, where, or how much is best for us, and most for our good. Here are, faith one, six words (using the Roman tongue) all speaking (in grotte) content; Let us be more particular then he, and shew how in the English, here are seven words including that vertex particularly.

GIVE, by this we shew our content to be begging: *VS*, by this we shew our content to be sharing: *THIS DAY*, by this we shew content with our living, and if he please, with

*2 Kings
4. 13*

*Aug.
Ser. 126:
de Tem.*

*Heb. 10.
36*

*Habak.
Lect. 12.
on the
Lord's
Prayer.*

With our troubling : O UR, By this we shew content to be working : D AYLT, by this we shew content upon his providence to be Luke. 11. depending ; Luke calls it, Day by day, which 3 is the same : BREAD, this shews us to be content though he be sparing. Content, inward content, is that great rock that strengthens the house of the soul of man, securing it from towering, against outward storms, from unseasonable, by desponding suggestions.

32. ^{33.} ^{34.} ^{35.} ^{36.} ^{37.} ^{38.} ^{39.} ^{40.} ^{41.} ^{42.} ^{43.} ^{44.} ^{45.} ^{46.} ^{47.} ^{48.} ^{49.} ^{50.} ^{51.} ^{52.} ^{53.} ^{54.} ^{55.} ^{56.} ^{57.} ^{58.} ^{59.} ^{60.} ^{61.} ^{62.} ^{63.} ^{64.} ^{65.} ^{66.} ^{67.} ^{68.} ^{69.} ^{70.} ^{71.} ^{72.} ^{73.} ^{74.} ^{75.} ^{76.} ^{77.} ^{78.} ^{79.} ^{80.} ^{81.} ^{82.} ^{83.} ^{84.} ^{85.} ^{86.} ^{87.} ^{88.} ^{89.} ^{90.} ^{91.} ^{92.} ^{93.} ^{94.} ^{95.} ^{96.} ^{97.} ^{98.} ^{99.} ^{100.} ^{101.} ^{102.} ^{103.} ^{104.} ^{105.} ^{106.} ^{107.} ^{108.} ^{109.} ^{110.} ^{111.} ^{112.} ^{113.} ^{114.} ^{115.} ^{116.} ^{117.} ^{118.} ^{119.} ^{120.} ^{121.} ^{122.} ^{123.} ^{124.} ^{125.} ^{126.} ^{127.} ^{128.} ^{129.} ^{130.} ^{131.} ^{132.} ^{133.} ^{134.} ^{135.} ^{136.} ^{137.} ^{138.} ^{139.} ^{140.} ^{141.} ^{142.} ^{143.} ^{144.} ^{145.} ^{146.} ^{147.} ^{148.} ^{149.} ^{150.} ^{151.} ^{152.} ^{153.} ^{154.} ^{155.} ^{156.} ^{157.} ^{158.} ^{159.} ^{160.} ^{161.} ^{162.} ^{163.} ^{164.} ^{165.} ^{166.} ^{167.} ^{168.} ^{169.} ^{170.} ^{171.} ^{172.} ^{173.} ^{174.} ^{175.} ^{176.} ^{177.} ^{178.} ^{179.} ^{180.} ^{181.} ^{182.} ^{183.} ^{184.} ^{185.} ^{186.} ^{187.} ^{188.} ^{189.} ^{190.} ^{191.} ^{192.} ^{193.} ^{194.} ^{195.} ^{196.} ^{197.} ^{198.} ^{199.} ^{200.} ^{201.} ^{202.} ^{203.} ^{204.} ^{205.} ^{206.} ^{207.} ^{208.} ^{209.} ^{210.} ^{211.} ^{212.} ^{213.} ^{214.} ^{215.} ^{216.} ^{217.} ^{218.} ^{219.} ^{220.} ^{221.} ^{222.} ^{223.} ^{224.} ^{225.} ^{226.} ^{227.} ^{228.} ^{229.} ^{230.} ^{231.} ^{232.} ^{233.} ^{234.} ^{235.} ^{236.} ^{237.} ^{238.} ^{239.} ^{240.} ^{241.} ^{242.} ^{243.} ^{244.} ^{245.} ^{246.} ^{247.} ^{248.} ^{249.} ^{250.} ^{251.} ^{252.} ^{253.} ^{254.} ^{255.} ^{256.} ^{257.} ^{258.} ^{259.} ^{260.} ^{261.} ^{262.} ^{263.} ^{264.} ^{265.} ^{266.} ^{267.} ^{268.} ^{269.} ^{270.} ^{271.} ^{272.} ^{273.} ^{274.} ^{275.} ^{276.} ^{277.} ^{278.} ^{279.} ^{280.} ^{281.} ^{282.} ^{283.} ^{284.} ^{285.} ^{286.} ^{287.} ^{288.} ^{289.} ^{290.} ^{291.} ^{292.} ^{293.} ^{294.} ^{295.} ^{296.} ^{297.} ^{298.} ^{299.} ^{300.} ^{301.} ^{302.} ^{303.} ^{304.} ^{305.} ^{306.} ^{307.} ^{308.} ^{309.} ^{310.} ^{311.} ^{312.} ^{313.} ^{314.} ^{315.} ^{316.} ^{317.} ^{318.} ^{319.} ^{320.} ^{321.} ^{322.} ^{323.} ^{324.} ^{325.} ^{326.} ^{327.} ^{328.} ^{329.} ^{330.} ^{331.} ^{332.} ^{333.} ^{334.} ^{335.} ^{336.} ^{337.} ^{338.} ^{339.} ^{340.} ^{341.} ^{342.} ^{343.} ^{344.} ^{345.} ^{346.} ^{347.} ^{348.} ^{349.} ^{350.} ^{351.} ^{352.} ^{353.} ^{354.} ^{355.} ^{356.} ^{357.} ^{358.} ^{359.} ^{360.} ^{361.} ^{362.} ^{363.} ^{364.} ^{365.} ^{366.} ^{367.} ^{368.} ^{369.} ^{370.} ^{371.} ^{372.} ^{373.} ^{374.} ^{375.} ^{376.} ^{377.} ^{378.} ^{379.} ^{380.} ^{381.} ^{382.} ^{383.} ^{384.} ^{385.} ^{386.} ^{387.} ^{388.} ^{389.} ^{390.} ^{391.} ^{392.} ^{393.} ^{394.} ^{395.} ^{396.} ^{397.} ^{398.} ^{399.} ^{400.} ^{401.} ^{402.} ^{403.} ^{404.} ^{405.} ^{406.} ^{407.} ^{408.} ^{409.} ^{410.} ^{411.} ^{412.} ^{413.} ^{414.} ^{415.} ^{416.} ^{417.} ^{418.} ^{419.} ^{420.} ^{421.} ^{422.} ^{423.} ^{424.} ^{425.} ^{426.} ^{427.} ^{428.} ^{429.} ^{430.} ^{431.} ^{432.} ^{433.} ^{434.} ^{435.} ^{436.} ^{437.} ^{438.} ^{439.} ^{440.} ^{441.} ^{442.} ^{443.} ^{444.} ^{445.} ^{446.} ^{447.} ^{448.} ^{449.} ^{450.} ^{451.} ^{452.} ^{453.} ^{454.} ^{455.} ^{456.} ^{457.} ^{458.} ^{459.} ^{460.} ^{461.} ^{462.} ^{463.} ^{464.} ^{465.} ^{466.} ^{467.} ^{468.} ^{469.} ^{470.} ^{471.} ^{472.} ^{473.} ^{474.} ^{475.} ^{476.} ^{477.} ^{478.} ^{479.} ^{480.} ^{481.} ^{482.} ^{483.} ^{484.} ^{485.} ^{486.} ^{487.} ^{488.} ^{489.} ^{490.} ^{491.} ^{492.} ^{493.} ^{494.} ^{495.} ^{496.} ^{497.} ^{498.} ^{499.} ^{500.} ^{501.} ^{502.} ^{503.} ^{504.} ^{505.} ^{506.} ^{507.} ^{508.} ^{509.} ^{510.} ^{511.} ^{512.} ^{513.} ^{514.} ^{515.} ^{516.} ^{517.} ^{518.} ^{519.} ^{520.} ^{521.} ^{522.} ^{523.} ^{524.} ^{525.} ^{526.} ^{527.} ^{528.} ^{529.} ^{530.} ^{531.} ^{532.} ^{533.} ^{534.} ^{535.} ^{536.} ^{537.} ^{538.} ^{539.} ^{540.} ^{541.} ^{542.} ^{543.} ^{544.} ^{545.} ^{546.} ^{547.} ^{548.} ^{549.} ^{550.} ^{551.} ^{552.} ^{553.} ^{554.} ^{555.} ^{556.} ^{557.} ^{558.} ^{559.} ^{560.} ^{561.} ^{562.} ^{563.} ^{564.} ^{565.} ^{566.} ^{567.} ^{568.} ^{569.} ^{570.} ^{571.} ^{572.} ^{573.} ^{574.} ^{575.} ^{576.} ^{577.} ^{578.} ^{579.} ^{580.} ^{581.} ^{582.} ^{583.} ^{584.} ^{585.} ^{586.} ^{587.} ^{588.} ^{589.} ^{590.} ^{591.} ^{592.} ^{593.} ^{594.} ^{595.} ^{596.} ^{597.} ^{598.} ^{599.} ^{600.} ^{601.} ^{602.} ^{603.} ^{604.} ^{605.} ^{606.} ^{607.} ^{608.} ^{609.} ^{610.} ^{611.} ^{612.} ^{613.} ^{614.} ^{615.} ^{616.} ^{617.} ^{618.} ^{619.} ^{620.} ^{621.} ^{622.} ^{623.} ^{624.} ^{625.} ^{626.} ^{627.} ^{628.} ^{629.} ^{630.} ^{631.} ^{632.} ^{633.} ^{634.} ^{635.} ^{636.} ^{637.} ^{638.} ^{639.} ^{640.} ^{641.} ^{642.} ^{643.} ^{644.} ^{645.} ^{646.} ^{647.} ^{648.} ^{649.} ^{650.} ^{651.} ^{652.} ^{653.} ^{654.} ^{655.} ^{656.} ^{657.} ^{658.} ^{659.} ^{660.} ^{661.} ^{662.} ^{663.} ^{664.} ^{665.} ^{666.} ^{667.} ^{668.} ^{669.} ^{670.} ^{671.} ^{672.} ^{673.} ^{674.} ^{675.} ^{676.} ^{677.} ^{678.} ^{679.} ^{680.} ^{681.} ^{682.} ^{683.} ^{684.} ^{685.} ^{686.} ^{687.} ^{688.} ^{689.} ^{690.} ^{691.} ^{692.} ^{693.} ^{694.} ^{695.} ^{696.} ^{697.} ^{698.} ^{699.} ^{700.} ^{701.} ^{702.} ^{703.} ^{704.} ^{705.} ^{706.} ^{707.} ^{708.} ^{709.} ^{710.} ^{711.} ^{712.} ^{713.} ^{714.} ^{715.} ^{716.} ^{717.} ^{718.} ^{719.} ^{720.} ^{721.} ^{722.} ^{723.} ^{724.} ^{725.} ^{726.} ^{727.} ^{728.} ^{729.} ^{730.} ^{731.} ^{732.} ^{733.} ^{734.} ^{735.} ^{736.} ^{737.} ^{738.} ^{739.} ^{740.} ^{741.} ^{742.} ^{743.} ^{744.} ^{745.} ^{746.} ^{747.} ^{748.} ^{749.} ^{750.} ^{751.} ^{752.} ^{753.} ^{754.} ^{755.} ^{756.} ^{757.} ^{758.} ^{759.} ^{760.} ^{761.} ^{762.} ^{763.} ^{764.} ^{765.} ^{766.} ^{767.} ^{768.} ^{769.} ^{770.} ^{771.} ^{772.} ^{773.} ^{774.} ^{775.} ^{776.} ^{777.} ^{778.} ^{779.} ^{780.} ^{781.} ^{782.} ^{783.} ^{784.} ^{785.} ^{786.} ^{787.} ^{788.} ^{789.} ^{790.} ^{791.} ^{792.} ^{793.} ^{794.} ^{795.} ^{796.} ^{797.} ^{798.} ^{799.} ^{800.} ^{801.} ^{802.} ^{803.} ^{804.} ^{805.} ^{806.} ^{807.} ^{808.} ^{809.} ^{810.} ^{811.} ^{812.} ^{813.} ^{814.} ^{815.} ^{816.} ^{817.} ^{818.} ^{819.} ^{820.} ^{821.} ^{822.} ^{823.} ^{824.} ^{825.} ^{826.} ^{827.} ^{828.} ^{829.} ^{830.} ^{831.} ^{832.} ^{833.} ^{834.} ^{835.} ^{836.} ^{837.} ^{838.} ^{839.} ^{840.} ^{841.} ^{842.} ^{843.} ^{844.} ^{845.} ^{846.} ^{847.} ^{848.} ^{849.} ^{850.} ^{851.} ^{852.} ^{853.} ^{854.} ^{855.} ^{856.} ^{857.} ^{858.} ^{859.} ^{860.} ^{861.} ^{862.} ^{863.} ^{864.} ^{865.} ^{866.} ^{867.} ^{868.} ^{869.} ^{870.} ^{871.} ^{872.} ^{873.} ^{874.} ^{875.} ^{876.} ^{877.} ^{878.} ^{879.} ^{880.} ^{881.} ^{882.} ^{883.} ^{884.} ^{885.} ^{886.} ^{887.} ^{888.} ^{889.} ^{8810.} ^{8811.} ^{8812.} ^{8813.} ^{8814.} ^{8815.} ^{8816.} ^{8817.} ^{8818.} ^{8819.} ^{8820.} ^{8821.} ^{8822.} ^{8823.} ^{8824.} ^{8825.} ^{8826.} ^{8827.} ^{8828.} ^{8829.} ^{8830.} ^{8831.} ^{8832.} ^{8833.} ^{8834.} ^{8835.} ^{8836.} ^{8837.} ^{8838.} ^{8839.} ^{8840.} ^{8841.} ^{8842.} ^{8843.} ^{8844.} ^{8845.} ^{8846.} ^{8847.} ^{8848.} ^{8849.} ^{8850.} ^{8851.} ^{8852.} ^{8853.} ^{8854.} ^{8855.} ^{8856.} ^{8857.} ^{8858.} ^{8859.} ^{8860.} ^{8861.} ^{8862.} ^{8863.} ^{8864.} ^{8865.} ^{8866.} ^{8867.} ^{8868.} ^{8869.} ^{8870.} ^{8871.} ^{8872.} ^{8873.} ^{8874.} ^{8875.} ^{8876.} ^{8877.} ^{8878.} ^{8879.} ^{8880.} ^{8881.} ^{8882.} ^{8883.} ^{8884.} ^{8885.} ^{8886.} ^{8887.} ^{8888.} ^{8889.} ^{88810.} ^{88811.} ^{88812.} ^{88813.} ^{88814.} ^{88815.} ^{88816.} ^{88817.} ^{88818.} ^{88819.} ^{88820.} ^{88821.} ^{88822.} ^{88823.} ^{88824.} ^{88825.} ^{88826.} ^{88827.} ^{88828.} ^{88829.} ^{88830.} ^{88831.} ^{88832.} ^{88833.} ^{88834.} ^{88835.} ^{88836.} ^{88837.} ^{88838.} ^{88839.} ^{88840.} ^{88841.} ^{88842.} ^{88843.} ^{88844.} ^{88845.} ^{88846.} ^{88847.} ^{88848.} ^{88849.} ^{88850.} ^{88851.} ^{88852.} ^{88853.} ^{88854.} ^{88855.} ^{88856.} ^{88857.} ^{88858.} ^{88859.} ^{88860.} ^{88861.} ^{88862.} ^{88863.} ^{88864.} ^{88865.} ^{88866.} ^{88867.} ^{88868.} ^{88869.} ^{88870.} ^{88871.} ^{88872.} ^{88873.} ^{88874.} ^{88875.} ^{88876.} ^{88877.} ^{88878.} ^{88879.} ^{88880.} ^{88881.} ^{88882.} ^{88883.} ^{88884.} ^{88885.} ^{88886.} ^{88887.} ^{88888.} ^{88889.} ^{888810.} ^{888811.} ^{888812.} ^{888813.} ^{888814.} ^{888815.} ^{888816.} ^{888817.} ^{888818.} ^{888819.} ^{888820.} ^{888821.} ^{888822.} ^{888823.} ^{888824.} ^{888825.} ^{888826.} ^{888827.} ^{888828.} ^{888829.} ^{888830.} ^{888831.} ^{888832.} ^{888833.} ^{888834.} ^{888835.} ^{888836.} ^{888837.} ^{888838.} ^{888839.} ^{888840.} ^{888841.} ^{888842.} ^{888843.} ^{888844.} ^{888845.} ^{888846.} ^{888847.} ^{888848.} ^{888849.} ^{888850.} ^{888851.} ^{888852.} ^{888853.} ^{888854.} ^{888855.} ^{888856.} ^{888857.} ^{888858.} ^{888859.} ^{888860.} ^{888861.} ^{888862.} ^{888863.} ^{888864.} ^{888865.} ^{888866.} ^{888867.} ^{888868.} ^{888869.} ^{888870.} ^{888871.} ^{888872.} ^{888873.} ^{888874.} ^{888875.} ^{888876.} ^{888877.} ^{888878.} ^{888879.} ^{888880.} ^{888881.} ^{888882.} ^{888883.} ^{888884.} ^{888885.} ^{888886.} ^{888887.} ^{888888.} ^{888889.} ^{8888810.} ^{8888811.} ^{8888812.} ^{8888813.} ^{8888814.} ^{8888815.} ^{8888816.} ^{8888817.} ^{8888818.} ^{8888819.} ^{8888820.} ^{8888821.} ^{8888822.} ^{8888823.} ^{8888824.} ^{8888825.} ^{8888826.} ^{8888827.} ^{8888828.} ^{8888829.} ^{8888830.} ^{8888831.} ^{8888832.} ^{8888833.} ^{8888834.} ^{8888835.} ^{8888836.} ^{8888837.} ^{8888838.} ^{8888839.} ^{8888840.} ^{8888841.} ^{8888842.} ^{8888843.} ^{8888844.} ^{8888845.} ^{8888846.} ^{8888847.} ^{8888848.} ^{8888849.} ^{8888850.} ^{8888851.} ^{8888852.} ^{8888853.} ^{8888854.} ^{8888855.} ^{8888856.} ^{8888857.} ^{8888858.} ^{8888859.} ^{8888860.} ^{8888861.} ^{8888862.} ^{8888863.} ^{8888864.} ^{8888865.} ^{8888866.} ^{8888867.} ^{8888868.} ^{8888869.} ^{8888870.} ^{8888871.} ^{8888872.} ^{8888873.} ^{8888874.} ^{8888875.} ^{8888876.} ^{8888877.} ^{8888878.} ^{8888879.} ^{8888880.} ^{8888881.} ^{8888882.} ^{8888883.} ^{8888884.} ^{8888885.} ^{8888886.} ^{8888887.} ^{8888888.} ^{8888889.} ^{88888810.} ^{88888811.} ^{88888812.} ^{88888813.} ^{88888814.} ^{88888815.} ^{88888816.} ^{88888817.} ^{88888818.} ^{88888819.} ^{88888820.} ^{88888821.} ^{88888822.} ^{88888823.} ^{88888824.} ^{88888825.} ^{88888826.} ^{88888827.} ^{88888828.} ^{88888829.} ^{88888830.} ^{88888831.} ^{88888832.} ^{88888833.} ^{88888834.} ^{88888835.} ^{88888836.} ^{88888837.} ^{88888838.} ^{88888839.} ^{88888840.} ^{88888841.} ^{88888842.} ^{88888843.} ^{88888844.} ^{88888845.} ^{88888846.} ^{88888847.} ^{88888848.} ^{88888849.} ^{88888850.} ^{88888851.} ^{88888852.} ^{88888853.} ^{88888854.} ^{88888855.} ^{88888856.} ^{88888857.} ^{88888858.} ^{88888859.} ^{88888860.} ^{88888861.} ^{88888862.} ^{88888863.} ^{88888864.} ^{88888865.} ^{88888866.} ^{88888867.} ⁸⁸⁸⁸

wholesome no such new bread each moring; By the heat of piety to have it sanctified for thy use all day, which will operate upon all thy enjoyments, giving occasion to say, non talis sit tibi oratio, that Prayer shall be profitable for all things; yes, for bread, which must have some merciful value, no larger commis-
Schoi.
Saler.
de Pane.

sion being sealed for its acquisition, by our great Master, *look for a day.*

4. *Dependence on him, running that little.* *Matth. 6.*
 It is our bread, and you we must not eat it, *34*
 untill we go to his com-board each day for it, *Isa. 8. 17*
 as for our set stripes, and whining sake,
 casting upon his care and power for to morrow, providing our selves by just and proper
 er, but for this day, and having done with
 life and health, *Isa.*, when chos bounds another
 leaving his heart, and eye, with anxiety,
 as that Philosopher, building the wisdom of
 nocieties in a Mercat, *quoniam multo ego non
 cito*, how many dillies can I live without! with
 this thought super-added, he can never be poor
 who is in friendship with God, possessing all
 things. By *that Day*, our faith is tried, whether
 we will trust him for our bodies, as well
 as we do for our souls, and make our lives
 like that of venerable Beda, *norma Religionis,* & honesti, both Religious and honest, con-
 fiding not for security upon personal abilities,
 but providence, being intelligent in this, that
 by grace God taketh care for all, but chiefly
 of them, who are united to him by faith, and
 therefore bush temptations, of subtle desi-
 ring, circumventing, or cheating artsgems, for
 thy

*Laert. in
 Socord.*

*Psa. 104.
 27*

*Vita.
 Bediz;
 Presb.
 atra
 opera.*

*Chrys. do
 provid.
 lib. I.*

Pater Noster,

320

thy maintenance, but clear up the preface, that God is thy Father, and fear not want of the substance of this Petition, thy daily bread.

Jam. 5
10

Yet reflect that this being but a temporal request, and for a small pittance, there must be submission to providence, though bread be wanting, and his will must be done, in submitting to yield up the goat for hunger; a man living not only by bread, but upon some other food, which an Explorer hath presented before us in five slices, and when we want, let us be eager for another cut.

The first is, bread requisite for this present life. The next is, the understanding of the in Evang. holy Scripture. The third is, the blessed Sacrament of the Lord's Supper; and the fifth is the firmness of our obedience; and all these in their courses and turns are to be prayed for; And if the first be wanting, pray for the first, and the fourth shall not be wanting, which is the self-same of grace, which as daily bread shall strengthen thee in thy journey to the Mount of God.

Mat. 6.3.

This day may occasion this question, whether a Christian may lawfully beg to be rich, and for more for time to come, since he is only here directed to call for bread, and that day by day? It is denied, and that he ought not so to pray, is evident.

Prov. 30.
8.

For, 1. There is no example for it in holy Scripture. The whole Book of God is a general rule for direction in the affairs relating to Prayer, and in all that, there is not one instance of the thing questioned, but contray Laws

Our Father.

323

contrary Laws and Prayers against it, and this Prayer an exact pattern in special and particular, doth apparently exclude such a request from its studious imitator.

2. We are commanded not to be careful about the end of riches. Wealth but seems to answer these questions in a gaudy manner, ^{Mar. vi} what shall we eat? What shall we drink? What shall we put on? Problems about which we are not so much as anxiously to dream, being bound in carefulness to nothing, but obliged in every thing to make request unto God: for, by This day, we are discharged to ask riches, and in our bread, not to think upon delicacies.

This day being Gods day, must be known to have no night, and yet consider, *Quis tibi pauper videtur*, whom thinkest thou to be poor, he that is content with his own, or he that coveteth anothers? *O dives! nescis quam pauper sis*, know, he who is so rich is miserably impoverished, this being fatal to riches, that they set him upon desiring of them, who most plentifully possesseth them, contrary to the by God decreed desires, or ends of man, which was sedulity in acquiring holiness and wisdom.

3. It holds forth a distrust of the providence of God: To wish and call for store of provision for many years, is to suggest that either God cannot keep thee long at a set rate, or that he will put thee off in a distressed time; whereas the birds sow not, yet are continually provided for; to passe by Hagar who got

Chrys.
Hom. 10.
in Mat.

Ambroſi
de Na-
bal. c. 2.

Lact. de
Falsa
Sapienti
c. 11.

Gen. 21d
Exod. 24:
30

Pater Noster,

water, Moses wanted food fourty dayes, yet was not pale.

Tell me, carping Fool, Art thou not alwayes in Gods hand? Hast thou not forgotten thy self, but he provided for thee in the womb, I say, he whom thou now distrusts; shake off such sinful surmising, and say not to gold thou art my confidence, for to doubt of thy Father, is to confide in a creature.

Job 31.
24
Greg.
Moral.
lib. 22.
c. 2.
Eccle. 2. 8

4. It suits not with that humility we ought to have before God. To stand before his Throne asking for Riches, many Houses, large Barns, much Gold, fine Hangings, curious Carpets, gilded Cabinets, delicious Scents, change of Garments, store of Plate, and variety of Purfleyn, to pass the sweet meats, fruits, and gustful drink therein; were improper for us, and hateful for him to hear, thy breath being in his hand, and thy years passing as a tale that is told.

Hist.
Augusta
in vita
Gord.

Bernardi
decla.
mat.

Eph. 5. 3 to be named among Saints.

He said much, who affirmed of Gordianus Emperour, *Moribus ita moderatus*, he was so moderate, that none could say he did any thing excessively, covetously, immodestly, or unseemingly. But that was true of Peter, *Lord we have left all and followed thee, left all in possession, left all in affection*; and it is conjectured, that the loving of the things of this world is more hurtful then enjoying of them; all which speaks against earnestnesse for superfluities, since covetousnesse is not so much as

5. From the inconveniency, or no good they bring to man. The abundance of earthly things, eviden-

Our Father.

323

evidenceth no more a good man, then a sly
Stocking argues a sound leg, yet, it were well Ambros.
it they did not harm him more, leading de Pre-
tempting, causing and multiplying in the soul catio 2d.
treasons, deceits, falsehood, perjury, restlessness, Prepar.
and hard-heartedness. ad Mis.

It is observed, that most ordinarily Spe-
âbrums, Devils, or Ghosts, are seen in Pits, or
Mines of Metal, and there to work, as other
labourers, after the Vein, to carry Oar, wind
the Wheed, &c. and see we not in the hearts
of avaritious Pioneers, hellish haunters, work-
ing in them all manner of ungodliness; for
what will they not do, and whither will they
not go for gain, gain, gain? *Septimilus* took
the head from his friend, confident, and ac-
quaintance *Gratus*, and carried it through
Rome fixed upon a Pole, because *Opimus* Con-
sul promised him Gold; It was therefore said
of him, *Ante omnes, &c.* he was the most cove-
tous of men, yet had he been in our Christi-
an world, this atrocious crime had but num-
bered him among offenders.

Riches pierce the soul through with many sor- 1 Tim. 8.
rows, saith St. Paul; Care in getting, fear in 9
possessing, grief in departing, saith an Expo- Aquin. in
sitor. *Videamus*, Mark it, saith one, if men loc. Lecch.
as they grow wealthy, grow not hasty, saucy,
haughty, angry, iniquity wrapping them about
as fat, which fat, when melting from them Chrys.
by the heat of some sad disaster, must needs Hom. §4
overwhelm them in despair. ad Pop.
Antioch.

As appeared in a French Boor, who hoord-
ing corn for a dearth, entring his Garner,

was so enchanted with the Devil, or blinded with vengeance, that he could perceive no grain, though heaps of it before him, for the supposed stealth of which, he incontinently hang'd himself. But what thought that other Histori. Hound, who in dearth refusing to sell his Victuals, when ordered by Authority, denying he had any to spare, and what he had was scarce fit for Hoggs; when his wife was brought to bed of seven young Piggs, which were seen, saith my Author, *a multis fide dignis viris*, by many honest men?

Psal. 22. Yet this argueth not so much against the having, as the abusing of riches, for the rich in their abundance, and the poor in their us in loc. scarcity, *possunt salvari*, may both be happy, since they that be fat upon earth shall worship and eat, and such as go down to the dust shall bow unto him: Neither read we of rich *Abrahams* being excluded Heaven, or of poor *Lazarus* his being depressed to Hell.

Gen. 41
48.

Scuder
on the
L. P.

*Greg.
Moral.
lib. 14.
c. 8.*

Neither is this against an holy prudence, a foreseeing evil to come, for *Joseph* laid up Corn, and our Saviour had a treasure for ordinary expence: In short, as Harvesters make provision for the Winter, and do store up grain, yet causing their care to extend only to the time present, so our doctrine opposeth only a care of distrust, about what shall be had hereafter, not a wise providing, or competent provision, for a mans self, family, or relations; it being often seen, that riches and glory, are possessed *sine culpa*, without hurt,

Our Father.

325

hurt, because used in humility. The influence this hath upon Prayer, is evident.

1. *Perseverance in Prayer.* Bread here, is health, life, safety, security, and the daily bread insinuates a daily attending before the Throne.

Davids soul had ordinary (as may be supposed) three meals a day, but in extraordinary days, as *Sabbaths, New Moons,* it had sevens; teaching us not to permit our souls to languish, for want of its due support, but as we call daily for bread, for bodily strength, so for grace, for spiritual vigour.

Pj. 55 17

Psa. 119

164

2. *Reverence in thy getting.* Be humble, not arrogant in thy deportment, by eating, not wasting thy bread, being it is the fruit of thy prayers, use it for thy self, for it is thine own, and what is left is *another's*; for charity here is reciprocal, we call upon God for our bread, and he calls again in his poor for his bread; so that on all hands we are not to be prodigal, or abusers of it.

Mat. 25

Hath not? doth not? this impious age, in its stupendious prodigality, consume wastefully what it is indebted to wife, family, and children, exceeding the Israelites, who gave but a boy for an harlot, and sold a girkle that they might drink; for they give their Honour, their Wife, their Children, for Wine, Wantons, Silk and Ale. Dorotheus abhorring idleness and intemperance, did yearly gather stones from the Sea, and build a little house for the distressed; did eat by weight every day, and subdued his body so by labouring and watching, that he was demanded why he kil-

Joel. 3 3

Niceph.
Hist. Eccl.
I. II. c. 95

Pater Noster,

led it ? but he replying, said, otherwise it will kill me ; And, believe it, Reader, the pampering the belly in this generation will be the death of many, and may in time get empty intrails for a due reward of too gorgeous feeding,

Anacharsis the Scythian was wont to write about the Pictures of Princes, this little, yet worthy lesson, Rule Lust, temper the Tongue, bridle the Belly : if this be not authority sufficient, sure, be not filled with wine, wherein is excess, might be nervously penitent to command soberly in all ranks.

Eph. 5.13

Binchii
Mellissiu-
m
Theol.
196.15.

Jer. 6.4

Greg.
Naz. de
Virgini-
Beribus.

And if adultery, profligality, wantonnesse, talkativeness, inhumanity, gluttony, unchasti-
ty, stubbornnesse, loosenesse, covetousnesse, lasci-
viousnesse, and seekers after vain and unpro-
fitable things, be the sins for which in Scrip-
ture poverty is threatened, as they are, this age
hath reason to expect a famine.

3. Preparednesse for our removing : This day is all we are to care for, and how soon our Sun will set, is unknown, yet his setting ought to creat an earnestnesse in us, to have our sins forgiven, for it is *This day*, and *This day* hath mortality, frailty, and death domin-
ed in it. Therefore are our lives and all
things inconstant here, that we should be in-
flamed with a holy fervour to love and desire
the first and immovable things above, in
which send our dayly bread; that is, strength
and life by the blood of Jesus, is industrious-
ly to be pursued after.

4. Respect for all the living : In prayer re-
member

Our Father.

332

member thy five, thy seven brethren : Give us our bread, includes all men, especially our friends and neighbours; yea, our oxen that they may be strong to labour. Pray good, and do good therefore unto all, it being our good, that is, our charitable works, which keeps our faith, that is, our hopes of salvation alive. Yea, as the Devil is delighted with the errors, and superstitions of some, he is afflētēd with the bounty and liberality of others, were it but for which, we ought to sow more bountifully, yet God promising mercy to the merciful, excites eminently enlarged devotion for our brethren.

Leonis
Mag.
Ser. 3.
de Col.
lect.

5. Piety in all our acting. To pursue our own lusts, and go a whoring after our own inventions all day, is to do the Devils work; Psa. 106. 39 and to call, give us our bread, is to crave our supper and lodging from God at night, which argueth impudent presumption : Are we children, servants, or heirs of God, expecting to eat at his table ? we are to execute his will, attend upon his work, serve in his house, then verily we shall be fed, and dwell in the land, feeding upon the finest of the wheat, the hidden Manna, the bread that came down from heaven. Isa. 1. 19 Rev. 21. 7

Matth.

Pater Noster,

Matth. 6. 11. Give us this day our dayly bread.

Luke 11. 3. Give us day by day our dayly bread.

WE are now arrived at the utmost border, *viz.* the extension of this Petition, intended in our design to be viewed, as it relates to bread, yet before we launch forth towards the other shoar of the succeeding words, we shall look about the country, or at least the ground we eat our bread upon, and gathering up the fragments, cast them into the basket of this word, *dayly*, before which its necessary to speak of that diversity, these two Evangelists relate this prayer in.

Originally the word translated, *bread*, is alike in both, yet the vulgar interpreter translates it in *Matth.* supersubstantial bread, which occasioned the ancients, and causeth many of the romish Writers generally to understand it by Christ. But in *St. Luke* he expounds it, *Quotidian*, or dayly bread, though originally the word be the same in both, and for the difference of the translation, we have this reason given: That the Translater spake in *Matth.* to the capacity of the learned, and in *Luke* to the understanding of the unletter'd, *dayly*, being a word more familiar to the vulgar; or faith another, *Matthew* eying only the bread of the soul, it is called *supersubstantial*, but in *Luke*, eying both

King on
the L. P.
ex Alex.
Hales
Part. 4.
Quest. 10

Barrad.
in Con-
cord.
Evang.
de Orat.
Dom.

both soul and body, it is rendered *dayly*, both being dayly, (i. e.) necessary to be had.

This ariseth from the ambiguity of the word *μεριν*, signifying, as it may be derived, either substance, as being fit for our substance; or acceding, as if bread must continually be coming to us: and in this sense, *Jerom sheweth*, he found in a certain edition, the word *Μεριν εχαρ*, signifying to morrow, or the time to come; but it is best to understand it in the former sense, bread that must come to us which sufficeth not, having once received it, but in the intercourse of changing times, must come unto us ever, and alone, *dayly*, or *day by day*, continually.

The reason given for its spiritual sense, being *nimir profana*, too grosse, as if Christ in prayer, (saith *Calvin*) would not have us mind bodily things, whereas his goodness is conspicuous in giving us, and allowing us the things of this life, as a reward of godliness: Unto which sense agreeeth, and to which verdict, affixeth the whole Jury of reformed Interpreters.

For the other difference in our Translation, conform to the Original, we must note, that in the judgment of a learned person, this prayer in St. Matthew was a part of our Saviour's first and famous Sermon, the second year after his Baptism; but as *Luke* records it, our Lord did repeat it in a privat place, upon another occasion, in the third year, and tyed not himself to the reiteration of the same words, but gave it to his Disciples more compendiously.

In Instit.
lib. 3.
c. 20.

*1 Tim. 4.
8*

Medes
works
lib. I.
Disquisi-
tions. I.

Pater Noster,

pendiously, as to the number of the words, omitting the Doxology, For thine is the Kingdom, and more elucidly, as to the sense of the words, as in this Petition, day by day, that is, sufficient for each day.

Down-hame on day, in Luke, reacheth the present condition thereof; we shall at any time be in, we not needing the same kind of bread at all times; the times of diversity, travel, sickness, requiring other mercies, than those of prosperity, rest, or health do; which Luke, in his day by day, may have a holy regard unto, enlarging only, not contradicting Matthew in his, this day, they being both (as all the sayings of the Holy Ghost) at peace between themselves, yet Matthew, as more large, is generally used in our Churches, in the word dayly, avoiding such thundering words in prayer, as supersubstantial. But to leave this, we may gather from the whole Petition,

Job 15.4 That possessions ought not to restrain prayer. Though we have a portion, a Barn-full, a Shop-full, a House-full, a Buttry-full, yet day by day, and every day, is the Throne, the face of our Father importunely to be inquired after for a blessing; and in this sense it is the rich mans prayer.

Gen. 13.2 Bread may be had, and the stomach be away; Beds may be had, yet sleep may be away; what may be had, yet heat may be away; much may be had; and but little used; This day, or day by day, as trouble ariseth, still importunes a prosperous usage of good things.

Our Father.

333

I say, implores, for he who confides in his prosperity, and fixes himself in his abundance, or in the transient comfores he here apprehends, *Justus non est*, cannot be holy. You, conceit of our selves, as we please, pauperes sumus in universum suum, we are all poor, and stand in need of the mercy of God, and therefore ought continually to crave it.

Greg.
Moral.
lib. 9.
c. 1. 22

It is recorded to the honour of *Pacilla*, wife to *Theodosius* Emperour, that she would visite the sick, and with her own hands, succour the maimed, and give bread to the famished, and would say often to her Husband, *oposter te semper*, always remember what formerly thou was, and what surely thou shalt be; discovering the truth now under search, that no greatnesse should obstruct piety. He as Father, or tender Mother, having bread alwayes by him, (of which thou hast need) that in all emergency thou mayest as a son be supplied. For prayer preserveth, increaseth, the treasure of man, upon a three-fold account.

Greg.
Naz.
Orat. 27.
de pau-
perum
amore.

Hist.
Tripot.
lib. 9.
c. 31.

Stella in
Evang.
Luc. c. 11

3011
Eph. 4.
lib. 9.
Anthon.
Eras.

It blesseth all for us. It entereth the very pitch of any undertaking, and so virtues it, that our very eating and drinking, talking, yea, our sleeping, is acceptable to God; whereby what was said of *Erasmus*, may be of the Christians, he purchasing a good report, and wheresoever he turneth, finding friends.

It preserveth all to us. Sin transports both *Ezek. 4.*
our bread and water to another country;

Moab had bread, when *Canaan* that fruitful
soil had none; you, not bread only, but birds
also

111111
111111
111111
111111
111111

Jer. 4. 25 also it sorceth from us, robbing us at once both of profit and pleasure; of a tune for the ear, and a dish for the mouth.

Prov. 10. It keepeth both God and them with us.
22 When our care hath done its utmost, we must own this, *That the blessing of the Lord maketh rich, and he addeth no sorrow with it.* Worldly goods may be cast, as a Master doth a fat bone to his Dog, or as a Physician beholding *faciem Hypocrateam*, on his patient, a deadly countenance, orders him to be pleased in all things, there being no hopes of recovery; so riches may be given even to fatnesse, untill the man have *collops of fat upon his flanks*, yet wanting Gods presence, they have no blessing, which prayer procureth, yes, importuneth.

Job. 13. Behold Davids Throne, Endors Air, Na-
27 bals Mutton, Ehuds Parlour, Aranahs Barn,
Psa. 14. and Tyres Ships, if they want God, are un-
5 happy; where contrarily, Jacobs stone, Jobs
 Dung hill, Jeremias Pit, Daniels Den, Pauls
 Prison, Silas Stocks, having God, are com-
 fortable retirements.

King James Medit. on the L.P. It is a good observe of our Royal Interpreter, that though we abound in all kinds of flesh or fowl, yet cheap or dear years are so accounted from the abundance or scarcity of Corn, that being called *victual*, & *victuall*, because we feed upon it, as if all other dishes were but as savete to this, and yet even that, without our Fathers favour and good liking, is but a killing portion.

Mark. 14 Holy Augustin, opening the miracle of the
12 Loaves,

Our Father.

333

Loaves, calleth the five loaves the old Law, or the five Books of Moses, and the two fishes, either the Doctrine of the Prophets, and the Baptist, or both the Old and New Testaments: the grasse upon which the multitude sat, signifies the slighting of all things earthly: It is to be wondered, that our Saviours giving of thanks was not heeded, yet that may be included in the two Testaments, for without an allegory, it is a character of the blessed man, that he meditates in the Law of God, the blessed consequence wherof is, that whatsoever he doth shall prosper.

Aug.Ser.
109. de
Temp.

Psal. 1.2

2. That poverty ought to provoke prayer. The young Ravens, when forsaken, either through the negligence, forgetfulness, or foolishnesse of the old, because of their whitenesse, cry unto God for food, and hath it, whether by creating vermine for them out of their own dung, I know not; but it is sure they receive meat, and shall man despone, the needy man conceit himself forsaken? For in this sense this is the poor mans prayer.

Pineda
in Job c.
38. v. 41.

The Monkish vow of poverty is against the Law of Nature (though they should keep it) and also of Religion, both allowing us, with Jonathan, to taste honey, lest we faint, and with Isaac, to dig wells, to procure water; and seeing to eat grasse like the Ox, is not our bread, but our curse, we may, and ought with Abel, to plow against hunger, and here to pray for a dayes sufficiency of bread.

1 Sam. 14
27

Psal. 104
14

Besides Oeconomick, there is a Politick or natural poverty, as blindnesse, lamenesse, sick-

nesse, &c.

sinfulness, madness, against all which, intenseness in Prayer is necessary; But particularly (so keep more close to our Text) against poverty and want, or scarcity of bread. For,

Medes
works at
supra
Disquis.
28.

Judg. 17
19

1. It is to the best of men a great temptation to evil. Agur praying against it, urges two arguments, 1. Least he should steal, an ordinary effect of want. 2. Least he should take the Name of God in vain, an effect of theft in the Jewish Law; for, in want of clear probation, the suspected, purged himself by oath, and was exonerated from restitution. Therefore, as in want of bread our Saviour was tempted to distrust, so in Agur it might occasion perjury and theft, as in the Levite it did unrighteousness and idolatry, so every way is it to be prayed against.

2. It is oft trod upon by men, and this breeds ill blood. The former note produced ill thoughts against Gods Law, this eyes ungodly speeches against man.

When David is become like an Owl, it may Ps. 102.6 cause much mischief to shoot at him, as is evident in his design against Nabal; and when Dan. 5.43 Daniel the Prince is called Daniel of the captivity (upbraiding him with his thralldome) he is a Daniel who can sustain the affront, and bridle his tongue, not answering the taunt,

Greg.
Mor. lib.
12. c. 22.

Quid enim pauperas? for what is poverty, but a certain deformed leanesse? or plenty, but a certain fatnesse? and how hard is it for the fat, not to point at, and flounce the poor? And the lean again (since a worm will wriggle when trod upon) to envy, malign, and to his

Our Father.

315

his power bite the very nose from the face of him whom Parasites or Smell-seaſts call bea-ſtiful ?

Yet, *noli flere, weep not, poor man, if God hath given thee this gift, (for poverty is his donation)* he will, if it be imbraced, give many bleſſings : A ſather, a mother, will dandle moſt their blind, their lame, their diſ-eased child. The three Children fed on Pule, and drank Water, yet were not ſtinged in the fiery furnace, when thoſe, who it may be, did eat of the Kings meat, were immediately conſummed : *Grata paupertas, patient poverty is fulgeat,* so acceptable to God, that he chooſereth rather to be at course fare, then to countenance Herods (*i. e.*) the oppreſſours bloody banquett : And his company ſhall make thy quarter-leaf of the nature of the Tarentines ſeaſt, *Quod jejunium appellabant, for they, when besieged, were by the Reginis ſupported, and ſupplied by food, which by publick Edict was ſpared in fitting each tenth day;* and this ſuccour was ſo happy, as to cauſe the Romanes raise their ſiege; in grateful memo-ry whereof, the Tarentines kept a ſeaſt, which they called a *Paff;* and ſuch a ſeaſt doth the holy poor continually celebraſt, having fellowship with the Father and the Son ; which Son, our *Iefu,* undertaking to deliver man, abborred not a poor Virgins womb, choosing not the belly of a rich, great, or full fed *Queen;* and when born, ſlighted the Pallice, the Downy Bed, the fine Linen of Egypt, and imbraced the Manger ; yea, in like, had poor

Pr. 30.8

de Ioh.

Bap:

Aelia.

Hinver.

l. 3. c. 35.

Gradat.

Ducis

peccat.

l. 2. c. 5.

Pater Noster,

poor Fisher-men his attendants, and after his ascension appointed them, not grandees, to be his Ambassadors to reconcile the greatest to their God, who are commanded to be poor in spirit, so highly doth the contempt of this world please him? True riches being neither Gold, Silver, nor precious Jewels, but Virtue, and the peace of a good Conscience, which rich men often wanting, occasioned this Proverb, viz. *The rich is either a wicked man, or a wicked man's heir.*

Sen:
Cic.
Bon.
Vir. *G.*
c. 6.

Thou art not yet so poor as thou was born, being then in greater indigency then ever poverty it self can redact thee unto, yet then God supplied thee with food convenient, which did make firm thy flesh, though flabby, and consolidat thy bones, though brittle; and see we not the poor to have generally sounder bodies, comlier faces, fairer children then the rich? accommodat thy self therefore to thy necessity (*as the Philosopher advised.*) and be wise, knowing there is a providence in all things, and a blessing for the true observer.

Euchir.
Epicteti.
c. 78.

Hist.
Augusti
in vita.

Heliogabulus caused mens flesh to be sacrificed upon his altars, to his heathen gods, and the beholding of the treats of some, might make the poor man conjecture his own famished table, to be a curse unto his house, but if he reflect upon the lives of them, who by oppression, gripping, and crushing is put out, to make up these culinary offerings, with the blood, tears and sighs of the widows, orphans wherewith the other delicats receive a though gough, he shall rejoice in his penury, and

Our Father.

337

and say of their plenty, let me not eat of their dainties.

Ps. 141. 6

The Laedemonians regarded not wealth, pleasure, delicacies nor abundance, but made it their care to have strong sound bodies, which Portion is evidently seen to be entailled to that Family where scantnesse is at board, and the reason is known to the Scripturists, the Lord preserving the stranger, & relieving the fatherlesse and widow, though not so well to the Heathen, who yet knew (but I know not) Petronius what way that goodness and poverty were sisters.

Zenoph.

de Re.

publ. 16

ccd. 1600

1611

1612

1613

1614

1615

1616

1617

1618

1619

1620

1621

1622

1623

1624

1625

1626

1627

1628

1629

1630

1631

1632

1633

1634

1635

1636

1637

1638

1639

1640

1641

1642

1643

1644

1645

1646

1647

1648

1649

1650

1651

1652

1653

1654

1655

1656

1657

1658

1659

1660

1661

1662

1663

1664

1665

1666

1667

1668

1669

1670

1671

1672

1673

1674

1675

1676

1677

1678

1679

1680

1681

1682

1683

1684

1685

1686

1687

1688

1689

1690

1691

1692

1693

1694

1695

1696

1697

1698

1699

1700

1701

1702

1703

1704

1705

1706

1707

1708

1709

1710

1711

1712

1713

1714

1715

1716

1717

1718

1719

1720

1721

1722

1723

1724

1725

1726

1727

1728

1729

1730

1731

1732

1733

1734

1735

1736

1737

1738

1739

1740

1741

1742

1743

1744

1745

1746

1747

1748

1749

1750

1751

1752

1753

1754

1755

1756

1757

1758

1759

1760

1761

1762

1763

1764

1765

1766

1767

1768

1769

1770

1771

1772

1773

1774

1775

1776

1777

1778

1779

1780

1781

1782

1783

1784

1785

1786

1787

1788

1789

1790

1791

1792

1793

1794

1795

1796

1797

1798

1799

1800

1801

1802

1803

1804

1805

1806

1807

1808

1809

1810

1811

1812

1813

1814

1815

1816

1817

1818

1819

1820

1821

1822

1823

1824

1825

1826

1827

1828

1829

1830

1831

1832

1833

1834

1835

1836

1837

1838

1839

1840

1841

1842

1843

1844

1845

1846

1847

1848

1849

1850

1851

1852

1853

1854

1855

1856

1857

1858

1859

1860

1861

1862

1863

1864

1865

1866

1867

1868

1869

1870

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

Pater Noster,

from thence to London again, entertain'd with
 Taylors the best, drank of the best, and eat most times
 penitent of the belt, yet never spent penny, borrowed
 Pilgrimage either penny, and begged never a penny, and
 chearfully wrot his travells for his own mirth,
 Anno. 1590 the Reader's wonder, and this Kingdoms fame,
 Dom. 1618 and particularly this Cities honour, neither
 dare I exclude Gods glory, the Poet having
 religious animadversions.

We have never read that either Christ or his
 Apostles begged, yet they had no lands; our
 Luk. 23 Saviaue made no Testament, yet got both
 53 a Tomb and a Winding-shee. Remember,
 poor man, that seven leaved did seed many
 thousands, bread multiplying bread, either
 Hil. 100 upon the 26th, the Apostles hands, or in the
 MRCAM 147 others mouth. Pray for a blessing, thy piece
 DOU 147 of bread, thy chaffed loas, may be command-
 ed to increase, in thy mouth, thy stomach,
 and in thy bowels, for strengthening of thy
 body to highest degree which they who have
 their country lands, their Rately thynges; yet,
 Gen. 10.22 if thou walke in my way, My Son, God will provide
 8 for me and depend on me.

He was a strange, yet rare prodigy and won-
 der of love, that 1595 great drouth in England,
 Anno Dom. 1595, there grew about Oxford in
 Suffolk, upon hard and solid Rocks, where
 grasse of earth was never seen to grow, with-
 out a village or towning, a rich crop of Pease,
 and there was in August gathered above one
 hundred quarters, saith my Author (that is,
 two hundred bushels) and in blossoming con-
 tinued to many more growing immedately
 still.

Speeds
 Mappes
 of our
 folk.

Our Father.

339

still from the hard Rock. Meditate upon this in the night season; and consider, the wi-
dows oyl enlarged untill her debt was payed,
and Hagar's empty bottle was at last filled, for
the keeping alive her Son.

2 Kings
4. 4
Gen. 21.
19

Once more observe,

Conveniency of food ought to be all our prayer; our daily bread, *nec amplius vult;* he will have us to ask that, but no more, such as follow us, to abide the edge of hunger in our travelling through this vale of Batha, and the sufficiency not to be required for it self, but propter *salutem corporis*, for the health of the body, which possessing, in praying for daily bread, the continuance of it is desired, but if it be wanting, the obtaining of it is sued for, in Give us this day our daily bread.

Aug. ad
Probi. c. 8

It is well laid of an holy man, that *semper Dives est Christiana pauperias*, the poor Christian hath greater and larger possessions then the rich, having more good things about him, having God, and in him a sufficiency, yea, an overflowing of all delectable things, for if a Cup of cold water be rewarded, and the widows mite be praised, there shall be always some to shew mercy to such who have been merciful to others.

Leon.
Mag.
Ser. 4. de
Quadrag.

From all which we infer this threefold duty:

Luk. 21.
4.

1. Look backward upon your life, and praise him. Noah builded an Altar after his deliverance from the flood; and David composed a Psalm after victory: we have out-lived the sword, the pestilence, and famine, and shall there be

Gen. 8. 20
Psal. 18. 1

Pater Noster,

no song of triumph? have we purchased our daily bread, by a *da nobis*, our prayers, and shall there be no *tuum est Regnum?* no Hosannah to our Father which art in Heaven, for praise?

Psa. 71.9

2. Look forward, supposing life, and depend upon him. Should the poorest of us all cast up our yearly expences, they would amount to a pretty sum. He is hearty at fourscore years, and it may be never had so many farrings free together; if his bounty hath flowed un-till now, trust his beneficence, and distrust not though thy strength fail.

Tert. de Fuga & id persecut. Let the worst be suggested, and blessed are the religious poor, for they only possess their souls under arrest or confiscation, in the keeping of which, they cannot want their bread, an omnipotent and invisible arm affording out of an immense Treasury sufficient to keep his servants soul alive.

Zenoph. de Poc. dia Cyrus. Young Cyrus at a richly furnished Table, begged liberty to do what he pleased, gave one to this, and another dish to that man, and to a third another, for teaching him to ride, &c. as thinking it against health to feed upon variety: if God, a greater King then Cyrus, give this rich *quantum* to one, and that to another, and give the strength, health, sound sleep, and a cheery heart with thy pit-tance, thou hast enough, yea, abundance.

Eccles. 2
24

3. Look present on passing life, and be content. The richest of us all can have but a belly-full, and what they have more is not theirs; if the poors bowels be not empty, they

Our Father.

341

they may be said to be both rich alike. The multitude had their fare, but we read not *Mark 6* that they got the fragments; and without *35* them, having sufficient for the day, we ought to be grateful.

Bread being a help to life, not the end of life, pleads at our hands industry, for its acquisition. It was poverty after high prodigality, that made *Aristotle* both wise and famous; and pinches ought to make us importunately press God for bread, for food and raiment, as the very words of this Prayer imports, curbing our mouths, girthing our bellies, composing all disputes about what shall *we eat?* in commanding us to call, and allowing us but to call, *for our daily bread this day.* *Eccl. 11* *10*

The matter of this Petition being discuss'd, the order is to be next viewed, and it is easie to behold, that the Petitions relating to the Kingdom or glory of God, are three; such as relate to mans salvation are also three: *Luk 12* *23* this respecting the body, being but one, demonstrates upon what the vehemency of our affections should be fixed. And if any contrary to this rule, hath minded their body with a three-fold more zeal then their souls, let them know, that God, and not bread, is to be the *Alpha* and *Omega* of all their duties; but more especially at this duty of Prayer, and say with *Iseus*, whose pallet had been a touch-stone for tastes, when demanded what fish or fowl was sweetest, reply- *Eras. A. 8.* *de hysse curare defii,* it is long since I left poph. I.

Y 3

off 8.

Pater Noster,

off such foolish doings, because unprofitable and sinful.

As the Sun shineth, and enlighteneth the Orbs above, as well as those under, so it is thought this Petition hath an aspect upon these precedent and subsequent requests, in the whole body of this Prayer, setting the Prayer thus,

Hallowed be thy Name this day: Thy Kingdom come this day, &c. Forgive us our debts this day, &c. which is the Petition in our Saviour's holy method we are next indebted unto for explication, and shall, cum Deo, endeavour to discharge the same.

CHAP. VI.

Matth. 6. 12. And forgive us our debts, as we forgive our debtors.

Luke 11. 4. And forgive us our sins, for we also forgive every one that is indebted to us.

Hitherto we have been begging from our Father, and in that hath attained to such degrees of familiarity, that in an humble confidence, we timlessly prescribe directions for him to walk and act by; for what other is this Petition, *Forgive us as we forgive*; or, *Forgive us, for we forgive*? This Petition making a Jubilee in the soul, and inviting every one that is in debt to run and to

Our Father.

343

to God, as they did to *David*, for security, 1 Sam. 22
pardon, and a discharge ; we offer our selves ²
to open it, for purchasing a release, in your
application of the same unto your lives, of
all former delinquencies, transgressions, and
enormities.

In this form of Prayer we shall keep our old
set form of method, and see the matter, and
next the order of this Petition.

The first relating to *debt*, a word borrow-
ed from the French *debte*, and that from the
Roman *debitum*, to owe or be engaged to any
thing, or person ; being varied by two Evang-
elists, sheweth how to expound the phrase ;
the one calling *debts* what the other calleth
sins ; discovering, that our sins being debts,
we pray, that what we owe may not be exact-
ed, (i.e.) for forgiveness, *as we forgive*, or,
for we forgive ; both concurring to this in-
terpretation, that sin is debt, yet not proper-
ly, but by similitude ; and by similitude,
nos sumus debitores, we, because sinners, are
debtors, and owned such in the parables of
the Gospel, yea, and condemned to pay the
utmost farthing, if we stand to a reckoning.

For clearing of which, the word *debt* is
first to be explain'd ; next, the extent of this
term *forgive*. After that the necessity and
equity of the condition, *as we forgive*. And
lastly resolve some questions about forgive-
ness.

Forgive us. Ne quis sibi quasi innocens,
let no man conceit himself free, or exalt him-
self in that fancy, lest by contracting more,

Ambros.
lib. 5. de
Sacra,
c. 4.

Luk. 7. 41
Mat. 5. 26

Cypr. in
Orat.
Dom.

In denying just debt, he perish more severely, and be surprized more suddenly. *Solida vita puritas, &c;* being madnesse, to fancy a Church pure from sin, since this Law is given to the *Church, pray after this manner, forgive us our sins, which are as debts, being contracted, booked, and must be cleared.*

Psa. 136. 1. They are contracted. Our meat, lodg-

ing, washing, dwelling, cloathing, we receive from the Lord Paramount, the great Land-

lord of Heaven and earth, and all is noted down with the returns we make unto him;

the highest of us all being but Tenant Parravall,

Sub-sub-tenants. What we owe may be gues-

sed at, by the justs mans falling seven times a day, by which we may understand sin, which is as debt, and riseth again, which we may interpret mercy, and that also expects a dis-

charge, and must by us be accounted for.

Two wayes men contract debt, by poverty, by prodigality; the poor must live, and therefore must borrow, and our wantonnesse compelleth us to take up more then we need.

Gen. 3. Adam was not hunger-starved, but had great store, yet that morsel of the forbidden fruit must go down. *David had many Lambs yet that one in the house of Uriah, as fairer, fatter, goodlier, then any in the royal flocks, must be dressed for that stranger of carnal lust, which visited his Palace.*

How unnecessary eating, abundant drinking, rash swearing, intemperat living, enlargeth the scores of many, is matter of no great difficulty, seeing men hourly swallowing by handfulls

Our Father.

345

hand-fulls, mouth-fulls, cup-fulls, what with one calling for forgivenesse, shall take eternit
ty to defray.

To passe the curtains of the womb, where our poverty was excessively great, were we not met in this world with clouts, and milk; in our infancy, which our being men will make us to repay? And though we came naked into this world, yet in ordinary gracious providence, we go not out so naked, as to want a burial-place, and winding-sheet; which expected kindnesse, is good debt, and with thankfulness remembred, if we know it was given to our relations. But wantfully, and in prodigious debauchery, to borrow from our creditor, for entertainment of insatiable lusts, or unbridled vanity, may justly cause him, immediately to demand, discharging of the Bill, without giving us a day (not to pay, but) to pray for a remittance.

2. They are booked. *My transgressions, sayeth Job thou hast sealed up in a bag.* For, nisi *pénitentia interveniente*, without a hearty Forgive us, and sorrow for the debt, the sins publickly committed, are concealed in the secret judgment of God, untill (as Clarks do Charges or Processes) they be brought forth into open Court. And hence that of Moses, Is not this laid up in store with me, and sealed up among my Treasures? to wit, for a just punishment. That though as a thief may gallop away with a stollen horse, the wicked may conceit himself secure, and gallantly mounted, yet he shall be found, and a Court fenced, and

Job 14.

17

Greg.

Moral.

lib. 12.

c. 11.

Deut. 32.

34

Trap. in loc.

Pater Noster,

and his charge before him, unto him, and against him, read, for his thieving, vapouring, and sinful revelling.

*Rev. 20.
82.* To passe also the Book of life, there shall be two Bookes used in the sinners condemnation, that of the Law, which shews the duties to be done upon the receiving of the mercy; and that of the Conscience, which discovers vices done under that mercy: and as Peters Cock, it will make the most secure to think upon all that ever he did, and cause the dryest eye weep. All Raps, Fornications, Oppressions, Adulteries, being therein written, and not
*Chrys.
Hom. in
Mat. 77.* vanished as the profligat may suppose.

*Seneca
de Benef.
lib. 7.
c. 21.
Rom. 2.
15* A Pythagorean taking shooes upon his credit, came to make payment some few dayes after, but understanding of his creditors death, concluded a discharge within himself, yet his conscience gave him such a summonds, that he went to the dead mans house, and threw in the price, saying, *Ille tibi vivit, tu redde quod debes*, though he be dead to the world, yet being alive to me, I am bound to pay what I owe. In the greatest there is something of an accusing conscience, when doing evil, and except the hand of the Gospel offer the mercy of the book, and nail sin to the Croffe of Christ, it shall be in his breast as a hand-writing to condemn him that goes not to discharge his Bill, by repentance.

3. They must be cleared. Poor honesty will, as it can, be crossing scores, more or lesse at times, sooner, or later, so must our sins.

But it must be with good and upright mo-

Our Father.

347

ney, not washed, nor counterfeit coyn. This August.
prayer dayly and heartily said, viz, Forgive, &c. Eochir.
Will wash away our dayly sins, and we shall
knew them no more. Achab indeed gave light
gold, and God took it, for so much as it was
worth (as he will do copper) and for his tem-
porary, or day repentance, God gave him a
temporary deliverance, and lengthned his tran-
quility a few dayes.

It must be also our own money ; to pay one
debt with what we borrow from another, is
no release from the burthen; and here is a
pinch, that we can give God nothing but what
we have from himself, for our selves being
not our own, how shall we pay our debts :
Observe, we say Forgive us our trespasses, for
except these, nothing is our own, and our own
indeed, none but our selves being concerned
in them. Yet here is liberty, that this For-
give us, is accounted so full a discharge, that
we are affoiled for ever from future pleas.

It must be also proportionable to our
debts ; two pence pays not six penny worth of
ware. Is sin a wound ? the plaister must be as
broad as the sore ; is it a debt ? It must be
ballanced, and the sum deposited, equivalent
therunto ; we have sinned from the heart,
and our grief for so doing must have the same
rise, and yet herein we fail, the infinity as it
were of sin, being beyond the reach of our
fate, and interrupted sorrow, which still
heightens the debt, causing an impossibility in
its destroying, and in us an ardency for its ut-
ter discharging. Yet, freeing us from that
guilt,

Pater Noster,

guilt, which even in asking we sadly con-
tract.

To give the particulars of the debts, is a
task impossible, yet a few particulars may put
us in mind of many. All owes him,

*Rev. 22.
14*

1. *Obedience to his Law*; but this we pay
not, because we do not. *Adam transgressed,*
and fell, we in that also being his unhappy
posterity, falls and sins shamefully, for all that
commanding and exacting obedience from
beasts, as our due, yet not only doubting,
but resolving against obsequiousness unto
that Lord, whose are all things we posseſſe.

We owe unto God, the keeping of his
image in our selves, undefaced. The ho-
Hom. de mouring of one another before him; but
Orat. *sunt alia debita*, there are other debts, for
Dom. we have sinned grievously, lived unjustly, and
loved iniquity, all which will be accounted
for.

The Persians hated, and of sins accounted,
a loving to lie, and contracting of debt, the
most filthy; *And if we say we have no sin, we
lie.* And if we say we have sin, we shall cer-
tainly die, except we say with grief, *forgive
us our sin.*

2. *Exactness in his presence*, but this we
pay not, because of our imperfect doing.
The way of the Law being *una, simplex, angusta & ardua*, one, pure, strait, and hard, we
often leave it, and lean to our own under-
standing, that leading us to a path, open,
wide, and easie; so that God, if he have any,
hath but his bodily service. Saint Paul gave
him

*Lect. de
vero*

Golc. c. 7

*Rom. 7.
25*

Our Father.

349

him true service with the mind, but answer thy soul truly when it asks, whom serves thou in thy inward man ? and there shall be reason to cry out, *who shall deliver me ? O forgive me.*

3. Of thankfulness for his favours, but this we pay not by our abusing the creature. Hath not store been lent us, much been given us, and where is that peace-offering of praise ^{Psa. 107:8} and gratulation, for all his benefits to us, and his wonderful works to the children of men ?

As babes, let us be but touched in our toy, house, kindred, or goods, how soon shall we put finger in eye, and cry, but where is he who not to be accounted ingrate, doth *pul-sare continuis precibus*, continually, let God hear him, rejoicing in, and under his love ?

To omit education, instruction, opportunities of doing good, what is his name ? who sits down with the relenting Pilgrim, and weeps at the sight of a poysorous Toad, when reflecting upon his long negligence, in not blessing God for risking him a man, the not doing of which hath wonderfully, I should say miserably, encreased our debt ?

4. Of sufferance because of our failings, in ^{Phil. 1:29} these and all other particulars of his will ; but this we can never satisfie, because of our distance. Except each man (pardon the expression) were indeed God, no man, all men, could not satisfie God, there being an inexpressible distance between the infinit juri-
stree, and the finit limited suffering to be undergone.

Yet

Folgent.
ad Prob.
c. 7.

Peter Noster,

A&s 21

13

Yet when providence calls for justification of the truths of God, no precious thing ought to deter from a masculine defending and sealing of the same; under the greatest torture tyranny can invent in externals.

In internals, our right eye, or right hand is not to be valued, *hoc est*, vice, though beloved, is to be chastised, the heat of lust to be extinguished, lasciviousnesse, though sweet, is to be suppressed, and at all hazards, chasity to be preserved; by which, in safety we shall be Martyrs, Confessours, for the truth, as it is in Jesus.

Our debts; and the thoughts thereof, will stick the closer, if we think upon Moses, who craves them, and the prison prepared for us, because of them.

They are traved by Moses; His sword is over our head, his rod is over our backs, he saith, *Thou shalt not covet, not steal, not murder, not have other gods;* but we making every lust a god, must here-cast an arrest and imprisonment, the having no power to release, nor authority to accept Cautionry, or Surety for us.

A greatly indebted Roman dying, Augustus the Emperour gave order for buying his bed; his goods being put to Auction, or Ropering, dying, when others wondered, I must have n^t, that upon it I may sleep quietly, since he that was so much in debt could quietly rest. Let us mind our own security, notwithstanding our debt to Almighty God, we shall condemn our selves as more sensisse then that admited

S. Valeri-
ani Hom.
17Job. 5
45

red Knight ; and stand in awe of sin, for in this, *Dormire mori est*, to slumber is to die. Greg.
Hom. in
Evangel.

There is a prison with Devils. The Parthians gave a piece of the debtors flesh to each Creditor, but the whole man falls under the censure of this terrible Judge. Rich, vicious, proud, covetous, and dying Crisoforus, conceited Devils attending his departure, called, as the foolish Virgins to the wise, upon his religious son, which being ineffectually roared out to the spirits themselves, *Inducias, Inducias*, O let me alone until the morning; this as a Beacon is set up by an holy man, that our lives being more virtuous, our death may be more consolatory.

The death of the profane is the saddest, being ill first in leaving the world which they love, worse in their souls removing from the body, but worst of all, in their being both soul and body adjudged to eternal condemnation.

It is observed of Egypt, that after the flourishing of many famous Churches, the Gospel being planted by the Apostles, Alexandria it self having the Evangelist Mark, Nephew to St. Peter for its Pastor or Bishop; yet *sicut Dei individu*s** by reason of their sin, the inhabitants being exemplarily wicked, full of blasphemy and rape, is now without God, and generally hath a greater hatred to Christianity then the ordinary Saracens, for which they are destined to eternal plagues. Let this age know, and every man in it fear and stand in awe, for what is it Egypt had of megalinefs, where-

Ib. Dial.
I. 4. c. 38.

Bers.
Serm.
Var. &
Par. 41

Charles.
Chro-
nic.
lib. 41.

Pater Noster,

352

whereof we have not plentiful examples, with this aggravation, that we have had of old Christianity, and of late great judgments?

Isa. 53.5 Yet there is a Cautioner, a Surety, even Jesus, who will pay the Creditor, (unto whom it is alike who pay him,) for by Christ's stripes we are healed; he entered into bond, yea, into prison for us, and by rising from the dead, the third day, he both declared himself to be the Son of God, and of his giving satisfaction to the utmost of all that was owing unto him, making us thereby free from the Law of sin and death.

Rom. 8.2 Yet so miserably are we deluded with self, and self-conceit, that debt is daily contracted; by taking up more morty, abusing more time, neglecting much grace, thwarting many invitations, quenching many good motions; and by inadvertency falling into numerous temptations, which continually call for fleshly suits, for forgivennesse; and consider'd, might cause expostulation with sin, O pecaunce! O wickednesse, how easily dost per'lude us to commit thee? but with what difficulty do we procure riddance from thee? While thou smil'st, we imbrace thee, but while embracing, thou art killing us to death, and in death.

*Aug. de
Conci-
tione
Cord. 5.4* Eye the debtor, and he is so unable, that his very soul cannot be full restitution; eye the Creditor, and he is so inexorable, that he will be payed the utmost farthing by our selves, by our Cautioner; and his suretyship is fit to be humbly intreated for, for they are our debts, and no secret conveyance, no private contract,

*Mat. 16
26*
*Josb. 24
19*

Our Father!

353

contract, can turn them over to another hand; Eye the debt it is deplorable : there are original debts, our parents' debts, our own debts, of childhood, ignorance, knowledge, debts of presumption, infirmity, against counsel, against conscience, and against threats, debts of the Sabbath, of the Week, of our Family, and of our Neighbour-hood, &c. debts of our waking, of our sleeping, of our talking, and of our thinking, &c. offences of the Chamber-lins of the Shop, and iniquities of the Screen; so that all of our selves and each man for his brother, may cry, *Innumerable evils have compassed us about*, and no way for deliverance but by *mercy*, and no way for that but *forgiveness*.

Over and above, reflect upon this magna lenitas, great goodness, infinite patience, infinite energy, and long-suffering God hath shown unto us, that we might call for this forgiveness, having this comfortable Scripture, *I will not remember thy sins*. Is *presently* known what the *reverend* Mr. *so-and-so* did *now* disowning of the *evil* he did *long ago*.

Aug. de
Oribus,
Hom. 5. 4

Is. 43;
25

Psalms
81

Forgive us our debts, &c.

IF O R G I V E; A short word, but of large bounds and extended sense, much used in God's promises, and also professed in the Saints petitions; and the word properly signifies a going back concerning to the place whence they came; as Sin came from hell, and here the soul returneth to it again. Zos. *for innumerable*

psalm
xxviii
22. 5. 11

22. 6. 11

22. 6. 11

22. 6. 11

22. 6. 11

22. 6. 11

Pater Noster,

would have remanded to the same land of darkness. As it stands in this Prayer, it denotes somewhat which relates to God, and somewhat relating to ourselves: As it respects God, it ~~meets~~ ³⁰⁴ His consideration of us, because of our debt to Goodness; an ordinary pléa with all the holy, and they found that the Lord, as a Father, pitied them that fear him, them that pray unto him. And he saith who taught us to pray this Prayer, he hath promised his Father's mercy, which a Father's mercy cometh ex bonitate Dei, which from goodness, ex hoc misericordia deum, semper innocencie, iustitiae, et obedientie, as did Abraham, Isaac, and Jacob, for sooth, also, and Moses, with another.

Psal. 103

13

Cyp. in

Orat.

Domi-

Hilari-

in

Psal. 119

56. 82 A

2nd v. O

4. 6. 10. 17

1. 2. 1. 1. 1.

2. 2.

Micab. 7

18

Aelian

Hist. ver.

1. 14. c. 25

Aug. de

Vera. in

nocent.

195

In a dearth at Corinth, Theudas and others advised Creditors to remit their debts, for safety of the poor, but being refused, he smote his own way, and those who condemned the practice, then in his infinite rage smote by their debtors, excited to extremity by poverty and necessity: we have fair offers, and lenient conditions, both a remission offered, and a reward for acceptance of that tender, that

that as the earth expects showres and light from Heaven, so man is to expect, yea, he is called to look up for truth and mercy.

2. His aversion detected not to exact those debts. What is man, but dust? what is his birth, but deatlyome and shameful to himself, and at best so contemptible? that God might say to Justice, Let him alone, non dignus est ira Cesaris, he is not worthy of my wrath.

Job thought of this when he uttered, And Job 14.9
dost thou open thine eyes upon such an one?
and bringest me into judgment?

3. His indiminifiable possession, though he should remit the debt. Admir our skin could ransom our life, what would be gain? or if psa. 30.9
he freely absolve it, what would be his losse? Knowing this, he puts us neither to call for ease nor time, but for a forgiving.

Accept of the precepe, by begging a free acquittance, and so much the rather that boun-
ty and liberality is to be shew'd, quantum po-
test non idoneis, where there is the least hopes
of advantage in requital, which in our argu-
ing for Heaven, is an excellent rule.

The known and famous Alexander, would exclaim against his fly, yet deserving Cour-
tiers, why do you not ask something from me?
do it, that I neither be your debtor, nor com-
plained of, as a slighter of your merit. Yet
what he gave, was neither silver nor gold, nor
one of his own treasure, but bona punitorum,
the goods or wealth of forfeited malefactors,
or, not diminishing thereby his Revenue.

Lact. de
vero cal-
tu, c. 11.

Hist.
Aug. 16
vita
Se-
veri.

Here is a greater Emperour without merit, giving of his own, requesting of his foes to plead remission of injuries done to himself, for their good who have done the injury.

Isa. 50.1 4. His dominion or just power to forgive the debt. This Petition hath a peculiar respect to the Preface, Our Father, because none can forgive but God, it being his Law, his Grace, his Son, his Gospel we sin against.

Hence the Indulgences to be bought at Rome, and the Pardons even for sin, not yet but to be committed, (a greater grace then K. James ever God promised, two whereof King James Maitron of blessed memory, upon this Petition, doth the L. P. protest he saw) are to be detested; this being a more sure word of Prophecy, I, even I am he that blotteth out thy transgressions, for mine own sake; for mine own sake, neither for Peters, nor the Virgins, &c.

Isai. 43.25 5. His Justification, though he should make us stand to those debts: They are our debts, and though he delay to acquit us, his Throne is to be frequented, Petitions to be iterated, and forgive us our debts, importunately to be demanded, 'till the vigorous exactation of the Law be repelled, by the mellifluous sentence of the Gospel, Be of good cheer, thy sins are forgiven.

Not intending to pose any with that question, whether they could be content of damnation, if God so pleased, God putting no such question to us, but joyning his will and our salvation together, we affirm that in Gods demurring to answer, or delaying the audience

rance of remission, notwithstanding of our prayer, he is not to be deemed severe, nor imputed unjust, but in his seeming greatest rejection of thy petitions, let Enter not in- *Psa. 143*
to judgment with thy servant, O Lord, be the ². burden of thy devotion.

Forgive: As it eyes our selves, in this Prayer is not limited to the strict sense of the word *forgive*, but hath a greater latitude, evincing sorrow, confession, inability.

1. *Sorrow for our wantonnesse.* The debts *Luk. 15* our fathers left us, are great and many, but ²¹ how prodigiously prodigal have we been in spending that little, nature by them gave us; defacing Gods image so much the more earnestly, *Amos 7.2* by how much we have acted against the principles and light of a natural conscience?

This Petition saith, *Woe is me my mother, Jer. 15 thou hast born me a man of strife,* of a hard heart, yet harder by custome; of loose principles, yet more loose by obstinance; distant from God, yet further off by rebellion; deformed by sin, but more monstrous by delighting in ungodliness. *Woe is me,* calls the Prophet; *Be merciful to me,* calls the Psalmist; *O Lord bear, O Lord forgive,* calls the *Dan. 9.19* relenting penitent.

They say a man is once miserable, if twice rich, and all of us had once enough, and most of us had more then we have; *Adam* and we also by receiving from the devil that which was not necessary, became debtors, but Christ *Ambros. lib. 5. de Sacra. c. 4* hath made us free, *Abstulit debitum, reddidit libertatem.*

*bertatem; by paying the debt, restored one's
privileges, with the price of his own bloody
sacrifice, the soul in a holy ingenuity
is angry at him, and sorrowful for his own
miscarriage.*

2. Confession of our own loofwisse. By this,
Forgive us our debts, we acknowledge our de-
Tert. de Orat.
linquency ; for, *qui petit veniam delictum con-
fiteatur;* Petitioner, implies confession, and
that includes action of sin : and mark this, it
is not debt, but debts, indicating long Bills
of Account, for which the word Pardon is
used, as if we should say, do it, or forgive them
throughly, sensed by *per et dona*; the Ger-
mans say, *Ver geven*, the word *Ver* in com-
position, very much heightening the sense, and
the word *Forgive*, flowing thence, shews how
far, that is, how infinitely we desire the remis-
sion to be extended.

*Man hath a five-fold act about sin; I mean
the impenitent man, comprehended in this
verse,*

*Binch.
Mellit.
Theolog.
loc. 12
c. 5.
Gal. 2. 16
G. 1. 1*

Letatur, silet, extenuat, tremat atque laborat.
For doth he not delight in it, or boast of it,
as did *Doeg*; or hides and conceals it, as *Cain*;
or lessens and extenuates it, as *Saint*; or startles
and defairs because of it, as did *Judas*; or
(though in vain) labours in some unprof-
itable work, to be rid of it, as did the *Jews*?
but the Saint takes a far better course, which
is this of confession, complicated with that
other superadded grace of forsaking sin, as did
the Prodigal; true confession in prayer, being
ever accompanied with mortification of heart.

*Ber. Ser.
par.
60.
cc*

In

Our Fathers.

392

In relation to the progresse or ingresse of sin, it is observed that it enter'd man per suggestionem Diaboli, & nostra liberare admissionem, by the Devil's suggestion, and our own consent; so for sins egg'le or removing, there must be the spirit's compunction, with our ^{Damasc.} ^{Greci.} ^{Fid. lib.} ^{4 eccl. 18} own assent, that the guilt of it be not imputed by a cordial rejection, which cannot be without an open acknowledg'ment of its ini-³⁰ quity, and our folly; not only when called upon by Authority, as was *Achan*, but when goaded unto it by Conscience, meditation, ^{Josb 7. 9.} ^{Act 2. 37} Scripture, or the Spirit, as *Peter*.

In this word *Borgive*, there is a general im-
plicit confession of all our sins, and so pray'g,
preventing Satan, who will with a hellish
noise, bawl them out before God, except we
our selves say, *thus and thus have I done*,
which will remove a thousand sins, yes, millio-
ns, God never refusing the humble soul, how
crimineous soever, confessing of sin being an
exalting of his Name.

3. Inability for our own release. If a man have
Cash, it were both sin and shame to beg ei-
ther for composition, or remission; but poor
Adam having nothing, involved in desperate
difficulties by omitting good, committing
evil, is introduced by *Jesus*, and by him so
placed before the Father, that forgiveneſſe is
promised, yes, sworn.

The great *Lucifer* fell from Heaven, but
could not for all his Angelick nature, recover ^{Isa. 14.} ¹²
himself again; he is very subtle, yet never
could invent a proper mean to discharge that
debt

Pater Nostor.

debt his sin contracted. Arrest the dead man, yet cannot he redeem himself; we as dead in sin, yet alive to suffer, are taught to plead *in forma pauperis*, or sue out *ab illa bona rursum*, being poor, blind, and naked.

Eph. 2. 1 Job. 5. 18 Psal. 49. 2

"What can we say? can we either obtain the Spirit of God, to sin no more? can we believe in his Son, and fear no more? can we keep ourselves from God's hand and procure some time more, to shelter us from his wrath? or can we say unto death, we will not be arrested, to the grave, we will not be impounded? For know that death is in this Petition, and where is there a Rent-house or To-fall untiell he passe by? to noilinon."

Amos 5. 19 Ando Sueton. in vita Nero.

"Verily, verily, it is as if a man should flee from a Lyon, and a Bear met him; or went into the house, and leaned on the wall, and a serpent bit him, being one degree beyond the misery of that monster Nero, who in desperation rage cryed out at his death, *neq; amicum nec inimicum habes*, have I no friend to help me, nor enemy to kill me; for of soes we shall have legions; and though we strugle from one or two, *solui in Gehenna necesse est*, we must begin payment of our debes in hell.

Aug. Ser. 126. de Tem. Ib. Enchirid. ad Laur. c. 30

All which should make us eye Heaven, there being an Advocat and a Cautioner, that cares for us both, for debts contracted, and sin we shall be temporalis, or anty salis, represented in the parable of the good Samaritan, who promised to repay what was to his disbursed.

Luk. 10. 35

Our Father.

30

bursed for the cure of the wounded Traveler, the very inclinations and tendencies toward sin, being by his mediation oft impeded ; and to the penitent by the same forgiven.

Forgive us our debts, that is above in *A&S 3.*
Court, or then there is no faith ; remission ¹⁹ of sin is one Article of our Creed, and we believe it to be done above in the Signet-office of the great King first, and then passing the Seals, of the Sacraments in the Church, we lock it up in the Charter-chest, or Archives ²⁸ of our own conscience, or then there is no ^{1 Per. 3.} joy, by applying the fiducial certainty of our sealed pardon, through the Spirits testimony ²⁰ within us, giving so clear light, that the soul sayeth, *O Lord, by these things men live, and I sa. 38. 16. ip all these things, is the life of my spirit, thou hast in love to my soul, delivered it from the pit of corruption, for thou hast cast all my sins behind thy back.*

Yet because of those gloomy foggs, which may arise from the lower ground, or doubtful part of the soul, dimming our sight of such a delectable prospect, as serene and heavenly love ; so bountiful is God, that in legible Characters of our own writing, he leading our hand, we may have the certainty of his pardon, and his seal affixed unto it in our own bosome, and by the prospect or spectacle of our sincerity in pardoning the party debts or trespasses against us, we do clearly observe they are blotted out which we have done against him ; for thus it is written,

ten, Forgive us, as we forgive, or for we forgive others, giving us thereby potestas venie, Chry. a power to pardon, and cloathing us with Sc. 71. authority, as it were to absolve ourselves.

*Forgive us our debts as we forgive
our debtors.*

Mat. 18.
35

Caius in
textu

Ep. 4.
32

Col. 3.13

Cyp. in
Cath.

Dou.

Luk. 11.
4

THE necessity of the condition of pardoning offences done against us, if we would have such forgiven done by us against God, is next to be considered; for we doing the one, God affiureth us he shall do the other, making our measure of charitey, the Standard of his bounety; and the power of limiting or enlarging it, is in our own hands, as we forgive; so that si duri, if we be hard-hearted, harsh, or but half-way charitable, or through pac'd charitable, God is still limited by our prayer, to our tallies, to our crossings;

As we forgive our debtors, is not added here at a reason, forgiveness in him being an act of mercy, and his forgiveness in Scripture is proposed as a rule to us. It is here only *cetera conditione contingens*, a certain condition on our part, without which God will not seal the counter-part: And though the particle be illative in Luke, for we forgive, yet it amounts not to a formal reason, but helps the happy conclusion of forgiveness from one, that is naturally good, because, man genuinely.

Our Father

20

genuinely, moreover, can yet forgive his know
ther.

Neither is it added as a measure, on sole
givenesse being finite, whereas his must be in
finite; neither is it so he understood proper. Aug.
ly, as if we were to forgive pecuniary, or inde- lib. 2. de
tay-matters, for then the shortest cut to Calix- Serm. in
tianity were to confess debt, and infallible Monte
assurance a concomitane to not craving, which Dei.
were a whip of knotted cords, once indeed to
drive buyers and sellers from the Temple.

It is added as an auxiliary hand, to help Mar. 6. 14
our weaknessse, being one of the clearest prom-
ises, a writing in Text-hand of holy writ, the easiest to be read in all Scripture, noth-
ing being clearer then Forgivne, and you shall be forgiven, which in the darkest night
of grossest ignorance is fality legible.

It pointe also at the verity and quidley of
our givenesse, and incinates our desire to
be, that God would at heartily and speedily
forgive us, as we do others, a duty necessary
to be done upon many accouutes: meditate
upon these few,

1. From the iteration of it, for it is present *Mat. 6.*
and doubled. This relating to givenesse, is *14*
the only Petition our Saviour takes a review
of, after he hath cloed this prayer, enforcing
affesh the duties of amity and concord, un-
der the penale of divine displeasure; where-
fore as Pharaohs dream, this is doubled, shew-
ing the necessity of our forgiving, or the cer- *Gen. 43.*
tainty that he will not.

As as the creation, there was a survey of all
works,

Gen. I. 31 works, and in that were found to be good, so here there is a reflection upon all the parts of prayer, and this petition urged; and repeated chiefly, because of wickednesse and surlynesse; it is said by such as are conversant about children, that they are longest in learning and pronouncing this part of prayer; and is it not evident that morally men can hardly, yea, not without great difficulty learn it, and therefore here pressed again and again? And sure, where God sets up candles, it is for some work, & when he calls us to double our guards, it is to prevent some dangerous surprise.

Luke 32. 34 This prayer knocking down the furious bulls of enraged lust, thirsting after revenge in brawny, yes, horny madnesse, commands us in slander, in injuries, to remember Stephens charity, Davids fasting, and our Lords (to his Father) call for mercy, and fight against evil suggestions, oppose sinful desires, and crucifie the lusts of the flesh, that the soul of man may live quietly at home.

Chrys. Hom. in Ps. 142 *Teleclus* a King in Laconia, being complained unto by his Brother, concerning the peoples disrespect of him, though a Prince, *causa est inquit Rex, it is because* (said the Plutarch King) *thou canst not put up an injury*; and Apothege if stinging men complain to God or man, for neglect, intending revenge, wise men, as God, will advise to forgivenesse, upon which honour shall attend him at the long run.

12. From the opposite vice which is condemned and judged; morosity, doggednesse, snarling, and scowling, is already condemned, in the

the reversing of that Decree given by the Lord in the Parable of the Talents, where the cruel Creditor that had no mercy on his debtor, found no compassion, but more severe condemnation from his justly incensed Master.

Should God challenge to a duel or combat, all who give him the lie, there should be no man to tell truth? Should he in thunder-bolts smite him upon the cheek-bone, who flouts and jeers at his preceptive will, the fairest face would be bruised? Should he kick the ranting Belshazzar out of the world, or spurn a churlish Nabat, when calumniat for his laws of temperance, and bounty, where would there be men? But since the Cow of the wicked calv'ry, and casteth not her Calf, and the Sun shineth, and the rain falls upon their houses and fields, he is more then blind, who perceiveth not Gods abhorrenty of rending evil for evily you, of not for evil good.

Christianity is so denominat from Christ, and the Christian being obliged to walk as he walked, he is to go about doing good, healing the very ear of a Macheus, and though reviled, answered not again as he is called a Ciceronian, who imitats a Cicero in his style, not otherwise, so he is not to be termed a Christian, who giveth his tongue to evil speaking, his heart or hand to revengeful or aering, that being contrary both to the practice and command of Jesus. Behold nature her self, and this dire brain'd fellow

Psal. 3.7

Job 31.10

A. 18. 10.

38

B. 20. 1. 1.

C. 18. 1. 1.

14. 1. 1.

St. John. Fellow in condement; should the pile of grief
either when trad upon, or every execulsive
heat, erate a fever in the body? or should the
heavens thunder at every overclouding, what
fright would bin in the world? As Chur-
chmen gions have unguentum Basilicon to cause MAR-

Analys. 82. Analy. So they have Apothecaries to cleanse the
of Chi- blemm, album to expell the heat, and Resed-
turg: tatum rubrum to dry and skin it; as other
prescriptions to choleric, so here are Go-

fund-damenes, which Spiritual Artists we
shall have examined, to apply to the
place affected for curing, as proper medicat-
ments for the soul also, although enough to
say That advice of one Philosopher is good;

Epict. that given my report, that to him was remon-
Lash. strated, say thy adversary knew not all thy vises
c. 48 or art, then he had no Rule for little; and though
this world calls of boundauncourage, we qui-
reverni ab injuria despicere. It is the simpt-

ome of a large and noble soul to despise evry
Senec. de tempt, or disdain revenge, laid another Rule
Ira.lib. 2. Infopheta albeit he knew gods (at least pro-
4.38. fessed) not Isha Gospal, nor perchance ever
saw that of the wise King, he that is slow to

Fmn. 16. anger, is better then she mighty, and he that re-
32. leth his flit, when he that is aliy, for he
is diabolico, and possessest himself, the
greatest, venus among mortals.

Floyds He was among the Scythians a mark of infat-
Marr. uity, and dishonesty, if dryman had not called
c. 19. him man, where this judge of pax upon in-
nocency among Barbarians; how mutually
would they go about, and prey upon each other;

ther, to purchase reputation; but good men, detecting the procurments of such honour, entail same upon themselves and their successors, by their wariness of goring their conscience, imputing it grandeur, to be safe from sin, and reputation, to walk without offending God.

In that Dialogue betwixt Philosophy and her Beloved, it was held as a sound advice in point of calmness of spirit, of one *Canis*, who being informed of a conspiracy against himself, answered, if I had known it, I had not told it you: Not to prefe this on all four, or every way, Christianity discharged its credulity to flanderous reports, orders a check and no more to be owing the relation.

Moses the meekest man of the earth, could bear personal malumy, and before him *Isaac* only pleaded, but scolded not for his wife; and after them *Paul* wished no more hurt to his son, but that they were as himself in every thing, but bonds excepted.

It is true these Diamondes had their flaws; these Pomegranates their rotten kernels; David curses; and Sampson prayes for the ruine of the Philistines, yet these Prophetick impulses are not to be the ordinary Standard of our conversation with men; for *Paul*, though sharp to *Edymas*, prayed over the jailor, as though he had never scourged him; he gave place to wrath, and advised like a good Preacher a good persecutor, to be followers of him, as the follower Christ, who is magnim amitabili, most to be followed,

Boetius
de Con-
sol.lib. 1:
Prose. 4

45. 26.
29.

174. 16.
30.

Boetius
de Con-
sol.lib. 1:
Prose. 4

followed; 3. For piety: 2. For zeal: 3. For
 humility: 4. For patient suffering: 5. For
 3. Erb'm the obstruction the contrary vices
 bears to goodness, that being by it hindered.
 Sullenness and taciturny impeding prayer from
 having entrance into the ear of Heaven, in the
 Laws whereof requiring prayer to be made
 every where without wrath, implying frequen-
 cy in that duty, and composedness of mind
 1 Tim. 2.8 act it, evidenceth this conclusion, bottomed
 upon infallible verity; for if Family-cogni-
 tions prove obstacles to Family-duty, shal-
 not that particular Petition be doctored by
 men to be condemned by God, whose flames
 are excited by the billows of fury, envy,
 hatred and passion, and not by those of the
 Sanctuary, charity, love and concord? M
 The same is to be said of strifes, spleen
 hindering thereby spiritual influx, how
 can they be beneficial to him who has nothing
 not injured; but himself by ill-willing is injurious
 to his brother? No; to nothing; it is
 to be feasted hadly of our supplications, be-
 cause of this subdueth into air, and so let us
 become unprofitable because of this infinite
 full work of darkness & malice; for in illige-
 home, understand Reader, the Basis or Ground
 ston of God's forgivynesse is fixed only on
 the ground of thy brother by forgiving, 1 Cor. 3.13
 And so spiritual conflicts allow but red-
 ead its old supposed plea, viz., Love not him
 who walketh contrary to thee, who derogat from
 thee, who complaineth of thee, and insulteth
 thee,

Matt. 5.22
 Author
 Imperf.
 oper. in
 Matth.
 16m. 11

Chry.
 Ser. 67

Aug. de
 Confus.
 Virtuum
 & vitior.
 c. 7

thee? Let love reply, That the love of Christ constrains me, and that quam diu, so long as I keep at distance from man, in point of charity, so long detain I from my self the good of all my sacrifices, and make my prayers, yea, the praying of this Prayer do me more hurt then good, so much the more as this command is easie.

I am prone to conjecture, should Christ have said, *Fast, pray, read, fight, kill, burn, and lie, and be forgiven,* there are in this age had embraced the doctrine; but to forgive, is *durus sermo*, an hard saying, and cannot be digested.

It were some excuse if any lived and transgressed not, *for in many things we offend all;* and as a stone cast into the water creates a circle, and that another, and a broader; so anger, if tolerat, will naturally kindle a fire in one mans breast, which shall blow up anothers into a flame, which may endanger an house, and that a street, and that a town, and therefore happy is he first stifles it in the hearth of his own bosome, lest by its heating, the flesh of another be scorched, in his re-offending, or tart replying.

There was a breach made of the Kings peace in the Kings own house, after the cruel servant had imprisoned his fellow for an hundred pence, that is, in our coyn, *three pound two shillings sterlinc*, when his Lord had forgiven him ten thousand talents, which in our vulgar account is *eighteen thousand seven hundred and fifty pounds sterlinc*, six thousand times

Greg.
Pastor.
lib. Cor.
31. pars
c. 23
Landulps
Cart.
Meditat.
vita
Christi.

Jam. 3.1

Prov. 17
14

Ego. lib.
Berar.
Scriptor.
12.

Pater Noster,

more then was owing him ; yet charged upon him afresh, though poor, for not having mercy upon his debtor, when humble.

Senec. de
Ira, lib.
3. c. 8.

The stormiest man in his age it seems was *Celius*, who was so testy, though an Orator, that at his own Table he avoided peace, and there meeting one for patience, was offended, checking his guest, with an *aliquid contradicti*, oppose me in something, that we may discourse, as if quietnesse and calmnesse in conferring, had made his Table solitary ; yet there are who give better rules about converse, recommending, if our company be better then our selves, to learn; if inferiour, to be modest and learn them; if our equals, to assent to all proposals that relate to good, which eminently will keep alive charity in Families and Corporations, without which vertue, neither of them can even in the brain of a learned States-man, be fancied to subsist, so great is the power even of a fancied *Amnestia*, or brotherly forgivenesse.

Moors
Utopia,
lib. 2.c.7

Greg.
Epist.
lib. 8.
Epist. 45

Citys.
Rom. 25
ad Pop.
Antioch.

It was the wonder of a *Father*, writing to an holy man from Mount *Sinai*, that he was not moved, irritated, perplexed, or any way afflicted with the reproaches of men ; and forgive *Us*, is not meant *Us* here, but *Us* all, wheresoever we be, whatsoever we are; *Us* predicats of all people, kinds, nations, sexes, languages, and proclaiming every soul to be a sinner, all should be tender, and make, as God, the scarlet-offences of their brother, to become by their forgivenesse white as wool, that God by his, may make their crimson-sins become as snow.

Revenge!

Our Father.

391

Revenge flows from a conceit of some abus'd excellency which we conjecture to be in our selves, and though it were, yet know that self, and self-opinion is to be mortified : In order to which, let me impresse a story printed by a Modern, expounding this Petition, wherein he shews, he was once demanded by one who was troubled in his mind for this, *viz.* he suspected himself guilty of not for-giving injuries and affronts, and was desirous to know of this clause, *as we forgive our debt-ers*, might be ommitted in daily prayer, for he trembled to think of it. I answered him, saith that reverend and learned Doctor, with St. Chrysostoms answer : (The work was of old thought his, but now generally known by the name of *Author Imperfct*. in Matth. he not Hom. 14 ending his Comments upon Matthew, as Chrysostome doth.) 1. *Qui non sic orat ut Christus docuit, non est Christi Discipulus*, he who pray-eth not after Christs manner, is none of Christs Disciples. 2. *Non exaudit Pater orationem nisi quam Filius dicaverit*, the Father heareth not that Prayer which the Son hath not com-manded : Which answer was somewhat more refined then that supposed Father his Author gave it ; for it is prefaced with this word *stulti, O fools*, accounting them such who will not say, *as I forgive* ; yea, such do say in their heart either that there is no God, or that they have no sin, which if they thought they had, *Nullam rationem habes*, there is no reason to complain of mans rising up against thee,

Stella in
Luc. c. 6.
37,

Pater Noster,

thee, when thou hast exalted thy horn against God.

It is not with the soul of man as it is with the setting of the Sun, that prognosticating a fair morning if there be a red cloud; for he that would arise and wake in meroy, (and who knows how soon he may fall asleep) must not ly down with execration, for so did not Christ, whose doctrine, as well as profession or name, thou must take upon thee, or then in vain are all thy pretences to Religion, and thy usurping the empty title, without the substance of it, Love, evidenceth that not the *being*, but *being thought a Christian*, is all thy care.

Aug. de
vira Chri-
stia. c. 1.

Glos.
Ord. in
Text.

Lemn. de
occultis
nat. 1. 2.
c. 3.

Death and sicknesse humble us, and at that time chiefly we are to ask, what an Expositor says we here beg, that is, *Spiritum sci-entiae*, wisdom to know our offences against God, which when acquired, the offences against our selves shall never be weighed in the ballance. It is said the scobs or powder of a mans scull, is sovereign for curing the Epilepsie, a disease strongly vitiating, and impeding the sense and understanding; sure it is, as when Bees fight, the throwing dust among them, causeth a truce, so the thoughts of death is a season for the absolute crossing the day-book of our remembrance, and quitting to our brother, whatever upon the account of injury he is indebted to us, suddenly, heartily, freely, which shall so clear the soul, in beholding his own remission therein, that without tregivernation or lingring, he may confidently say, *Lord, forgive*

Our Father.

373

forgive me my debts, as, or, for I forgive my debtors.

As the tree falls so it lies, whether to the south, the warm gates of mercy, or to the north, the freezing blasts of provoked indignation; to ly down in wrath, anger, spite, is to begin a fire, yea, wilde fire, that shall never consume, yet burn, and make thee feel what Guntherus Chancellour to Henry the third Emperour saw and heard, when beholding miraculously the Heavens opened, and God in his Majesty extending his Arm, wherein was brandished a sword, and saying, *I will render vengeance to my enemies, and will reward them that hate me;* after which many Princes of the Empire dying, he saw God again, the sword sheathed, and heard a fire is kindled in mine anger, and shall burn unto the lowest hell; hereby we know we love God, if we keep this command of forgiveness, but if we as enemies kindle a fire in our wrath, there is a sad conclusion to be deduced, which is, that God shall kindle another in his,

Magni-
burg.
Hist.
Cent. II.
c. 13

And forgive us our debts, as we forgive our debtors.

Many are the inferences might be drawn from this Doctrine and Text of forgiveness, so principal a point, and so material, that it is the only Petition in this Prayer observed by St. Mark in his Gospel, he, suo more

Jerom in Mar.c. II 25 comprehendit, abridging, after his usuall way of writing, the whole Prayer into this one, in regard whoso hath it granted, hath not much more to demand, save grace for perseverance in the consolations which by that he hath attained: so that this may be reckoned *inter preces armatas*, among commanding prayers, by it asking forgivenesse, but with this burden, that we forgive first: The advice being King-like, enforcing the thing advised.

Eras.
Adag.
Chil. 5.
Cent. I.
46

Our meditations shall eye such as go to Law; towards Magistrats that put malefactors to death; towards Creditors that do truck and lend; and touching dying Malefactors, who do ordinarily forgive.

Concerning the first, it may be questioned whether such as pursue by legal decrets or executions, the reparation of damages, losses, hurt they have received from the frowardnes, or untowardnes of their neighbours, can say in such pursuits and claims, *Forgive us as we forgive*, or, *for we forgive*; the whole proces bearing a contradiction to this Petition; hence it is, that *Anabaptists* and other Hereticks, revived this old condemned Doctrine in our dayes, that no Christian ought to go to Law, and that none ought to be a Magistrate.

Ezra 7
25

To which it may both truly and briefly be replied, that it is not only lawful, but absolutely necessary (since the fall) for the preserving of mankind in orderly society, for to have Laws and Government, whereunto the oppressed may run for shelter and protection.

As

As for those abused Texts, Judge not that you be not judged: Resist not evil: My Kingdom is not of this world, &c. They strike not in the least against Magistracy, but privat revenge, malice, ambition, which were sins also under the Law, under which they approve of Magistracy, and now under the Gospel there is a necessity of Officers and Judges, the old abominations, enormities, disorders through natural corruption, being even under the Gospel daily breaking forth.

Featleys
Dippers
dipi.
pag. 142.

Christ himself payed tribute to Cesar, and Paul appealed to him, and complained to Lysias of a conspiracy against him, yea, pleaded his cause and innocence without reflecting or exclaiming against Courts of Judicature, Good Kings in the Old Testament are famed for their Judgment, and our Saviour in the New, mentioneth of Judges, Officers, and of Prisons, even while he is establishing the Doctrine of the Gospel, and gives no hint to their abolishing under it.

Act. 23.
17

Mar. 5.
25

In short, the Magistrate being appointed to punish evil doers, prevent confusion, and maintain good works, we may complain to him of theft, murther, &c. and yet say this prayer. Alwayes distinguishing betwixt the Offence and the Damage, the offence we are called to pardon, but not the losse, which may be a mans whole substance; again differencing the publick from my privat capacity, a personal contumely I am to answere with silence, or a soft reply; but if my friend be

Rom. 13
4

Pro. 6. 30

MUR.

Num. 35. murthered, or maimed, the malefactor is to
 19 be accused, that wickednesse be restrained,
 Simler. that if possible all the world may see that
 de Re- calm, which *Helvetia*, both really and prover-
 pub. bially heard of, and had in it, viz, that if any
 Helvet. man had wedges of gold hanging at his raffes
 Lib. 2 end over his shoulder, *huic licere tuto per Hel-*
vetiam iter facere, he might travel in security
throughout the country. This being the end
 of the Law, it may be repaired unto, obser-
 ving these few rules.

Mat. 18. 1. If it be the last refuge, this checks the
 16 Baratour. It is here as in Church-disci-
 pline, tell it not the judge at first : a plaster
 of *Cantardes* is not to be applied for every
 small itching of the blood, nor the Bar to be
 run unto for every trifle, least the remedy be
 worse then the disease.

Mat. 5. From the clamours of others, of this law-
 go. ing it may be attested, what *Solomon* says of
 the strange woman, go not first to it, least
 strangers be filled with thy wealth. Which
Prov. 5. Ghilon the wise reflected upon, in his pre-
 cepts written afterward in letters of gold, at
 Delphos Oracle ; they being. 1. Know thy
 self. 2. Covet not much : The 3. was *Eris*
 alieni ; *Shun debt and the law.*

Of
Dreams
lib. 2

All which, how applicable to this Text, is
 easie to apprehend, and profitable to observe ;
 adding to it that of *Artimidorus*, that the ve-
 ry dreaming of Judges, of Attourneys, signi-
 fies trouble and anger.

2. If it be done in all simplicity, this re-
 proves the cheater, plain-dealing becomes a
 court

court of judgment, as holinesse doth Gods *Psa. 93:5*
house, to enter thy processe with false evi-
dences, by conveyances, whereby an unjust
cause is humbasted (as Taylors do the gar-
ments of crooked Customers,) and made
to appear straight and good, may cause the
purlier to feed with *Pharaohs fat Kine in a Gen. 41.
meadow*; but God the avenger of all defraud-
ed, shall have them so consumed, that their
riches shall not be seen or known, and illegi-
timat in his own way such tricks, such forged
evidences, such extorted and cupping inter-
pretations of the Law. *Job 20. 15*

3. If it be done in all charity; this blameth
the hater. To stand at the bar without
bowels of mercy, and with teeth and nails
to destroy and tear, is *toto Caelo* different
from that pacifick disposition, required in
this prayer, and that little is done among us
in charity, is evident from our numerous
suits; *Josephs* brethren hated him without a
cause, so we ours, and power failing us, to
parallel the Patriarchs, we sell our brother
to a pettey-fogger. *i Cor. 16. 14*

4. If it be done out of necessity, this is to
shame the trifler. Some are like the bees,
bumbling at the first approach of the term or
Session, and thrusting out their stings if men
but over shadow them. *Henry the fifth Em-*
perour, for his tawing nature, was surnameid
Asper, and wanted but one degree of a tyrant;
these men are so nettly, that a few grains
more of perversneffe would rob them of the
name man, having already laid aside so much
humanity, *Follers
Holy
war lib. 3
c. 13.*

Gen. 16.
12

humanity, as makes them to act, meerly to please themselves, without pity or compassion towards others ; and like Ishmael, becoming wild men, irritates themselves by themselves (as the Lyon is laid to anger himself before fight, by beating his sides with his tail,) are brought unto that unhappinesse, as to be incapacitate to enquire any thing touching the forgivenesse of their sins, being conviuced in themselves, that they remit not the enormities, or supposed transgressions of others.

2 Sam.
19. 30

5. If it be done in all humility, this discovers the murmurer. The Law is a Lottery, and he who hath the sentence of it against him, is to acquiesce in the judgment, even though oppressed, committing his cause to him who judgeth righteously ; and who will sometimes blind the eyes of a judge, to punish by an unjust sentence, him, who hath formerly been consenting to an unjust act, &c.

Plut. de
lib. Edu-
cand.lib.

Socrates being kicked and spurned at by a profligat and impure youth, was in indignation by the beholders desired to accuse him publickly, but what, said he ? Should I, if an Ashe strick me, fling at the Ashe again ? No : yet this was not all the master had, for being houted at by the people for such an unworthy deed, and nick-named Calcitronem, the kicker, for grief he hanged himself.

Epictet. Let it be below thy spirit, to accost a judge ; or salute the bar for every disingenous act, Enoch. and rememb'reng (as one said of Philosophy) in all things that thou art a Christian, and then C. 30 shall

Our Father.

379

shall Christ the Judge reward thee, by rectifying the abuse, when thou art patient, but if with *Patacion* thou make a gain of quarrels of thy own raising, or with *Eurymnus* thou strive to seperat even *Castor* and *Pollux* (i.e.) dear Brethren, or with *Euristenes* and *Procles* two Brothers, ~~then~~ ^{not} only fight and law it thy self contentiously, but at death recommend the contest to thy heirs, thou shalt have a reward, but not of glory, that being the Bravium of the patient sufferer, the very hopes of which shall do thy Honour and thy Estate good ; but however, thy conscience shall be benefited thereby : for as that King was no fool, who highly applauded that answer of the *Angur*, when demanded what was best for the eye-sight ? which was, *seldom to see a Lawyer* ; so to thy experience, shalt thou perceive good to attend thy not attending at the Courts, but if compulsion give thee a call, observing the fore-mentioned rules, thou mayest enter thy suite, and say , *forgive us, as we forgive, &c.*

In the next place, if it be demanded whether Magistrats, in punishing delinquents by death, Confiscation, Mulct, or Mutilation, can with a safe conscience offer up this Petition ; it is answered in the affirmative, they can.

The word shews his duty, being compound-ed of *magis* & *ter*, having a three-fold duty over and among the people, he being to go-vern them, to pray for them, and to correct them when offending ; for which end God appointed

Textor.
Officin.
lib. 5.
c. 29.

Lycost.
Apoph.
de lice.

Ezra, 7.

25

Godwin.
Moses
and
Aaron
lib. 5. c. 7.

appointed swords, burning, scourging; according to the merit of the cause: and the Jews have a rule, when the Scripture faith of an offender *morte peditur*, he shall die, or be put to death, without mentioning the particular kind; strangling is to be understood, judging that to be the easiest, so that a Magistrat being tender in executing the sinner, he doth but his duty, and transgresseth not this rule of prayer.

Heb. 13. Were authority of this nature revoked,
4 why doth the Gospel mention of bearing a sword, without reproof, for having that, he would be no more scared by evil doers, if he durst not strike, then is a George on Horseback upon a half-crown; the sword, the Magistrats bearing, is no Romantick, or Pageantry, but really to shed blood, which is according to Divine Law in the Old Testament in infinite places, according to the New; yea, from the very Law of nature, (which appointed death for criminals, and particularly death Charion. was by heathens thought deserved for adultery), might be made application to Magistracy.

Charon. And though there be many instances of Worthies, who have declined authority and power, from its difficulty, molestation, yet it cannot be found of any, who threw it off as sinful; and though ease plead for exemption, yet God hath appointed *ut sit vindex*, Magistracy to be a terror against, and a punisher of evil works, and the want of it is a plague and judgment to a Nation: *Imo sine imperio, and without*

Pars. 1.
Janii po-
licar.

Quest. 7

without government, nec domus, nec gens, neither house nor kingdom could subsist.

But it would be ruminated, that he punishing by vertue of authority and place, ought not to expectorat, rancour, choler, or upbraid his prisoner with any misdemeanour personally committed against himself, for that would bear the imprese of revenge, not justice, and creat contest in the sentenced, being doubtfully carried, whether to defend his sin, or patiently submitt; since not the Law, but splean becometh his accuser: and *parcere affictis*, to pity the miserable, is required in a judge. Hence the last clause of the condemning speech of the British Judges is, *and the Lord have mercy upon your souls.*

Lips.
Civil.
Doct.
lib. 2.
c. 12.

Justice, according to the Heralds Art, beareth in a Field Jupiter a pair of ballances, Luna intimating vigilancy in service, and courtesie with discretion, but the religious practice of Nicias the Heathen, would also be reflected upon, and prayer daily made to God for the good of the Common-wealth, and that his prayers may prosper who punishment the wicked, discreet, courteous and religious, must his behaviour be, there being three things in the opinion of a Statist, deterring from vice, viz. *Religio, Pudor, & Paena*, Religion, Shame, and Smart; this last, as more felt, is *ceteris duobus firmius*, more binding then the other two, and therefore to be applied; but where Religion and modesty attends the Judge, it will certainly be more pungent, and the offender the more ashamed

Leigh.
Accid.

Plut. in
vita,

Pascal.
Aulic.
Politici.
Reg. 135

of

Guicciard.
Hy-
pom.
Politie.
Hypo. 57

1 Kings
12. 4.

Josb. 24
29
Histor.
Marcel.
de Vene-
tor du-
cib.

of his misdeeds, and the Magistrat better qualified to say, *Forgive us, for we forgive*; and though he be rewarded with calumny and hatred (as who can be high but he shall be blown upon) yet this being the general reward of unstained integrity, and hardly possible to be avoided, since *Subdit i sine severitate malitia eorum ita exigente*, it is severity, best rules, and keeps most in order in the judgment of another skill'd in politicks. As God, whose place he beareth, let him be fixed in his own vertuous intentions, persevering in ruling, though wickednesse shew its teeth, considering that as it is written, (not to say dream'd) that to dream of being Provost or Bailiff, Mayor or Alderman, betokeneth future Anger and trouble: so to be either of them may make this a Prophetick Revelation; yet since God himself pleaseth not all, nor *Solomon* escaped not the censure of oppression, nor *Jesus* the name of a Devil: be patient under the greatest obloquy, and faithful in dispensing the authority intrusted; for care, the conscientious shall have a Crown; and for trouble, rest in glory. Yet with *Venerius* a Duke of *Venice*, to study by goodnesse to conciliate love, may creat even honour and respect on earth with all ingenuous.

How Creditors should behave towards their debtors, is next to be considered, and without much scrutiny, it may be declared that they may pray this Petition, yet crave their debts: The good *Samaritan* in the Parable,

Our Father.

383

table, payed the Reckoning for his Gu^t and
the Prophet in the Story, gave no order to
the Widow to pray, but shew'd her the means
how to pay her Creditor.

As there are diversity of debts, so there
are great difference in and among Creditors,
one may be able and unwilling, the Law may
be pressed upon him; another is willing, but
unable; he hath oft promised upon hopes,
but cannot pay it through want; the breach
of that promise, in the judgment of a Father
must be forgiven, for *peccat namque in te,*
he wrongs thee in promising; forgive him
that wrong, or then this prayer cannot be of-
fered.

A poor and honest Debtor, who hath it not
to pay, though he should be sold to satisfie
thy lent favour, puzzleth and perplexeth the
merciful and humane; for what shall be done?
he cannot give it, nor get it for thee; it is
at this point, because thou hast lost thy mo-
ney, he a servant of the great God, and of
our Lord Jesus Christ, must die, or as the
phrase is, *rot in prison*, which is but poor pay-
ment, beggerly satisfaction, and nothing in-
creasing thy substance.

But what shall be done? I do not say his
debts are to be forgiven, but this from Scri-
pture may be said, that he is not to be thus
straitned, but the other to wait the bettering
of his fortune, and turn his, *He will never
be able to pay me, unto a May be he will,* or
to a May be God shall, who sheweth mercy to
the merciful, who hath in relation to the
debtor

2 Kings
4. 2

Aug. lib.
2. de Ser.
in Monte
Dei.

Deut. 1.2

Hath on d^r made but two exceptions, either when
the L. P. *be was a forraigner, or able to pay*; for if he
Lect. 15 *were poor, and of Israel, he was to be suppli-*
ed; and doubtlesse the bond of Christianity
is as near a tye to us, as kindred was unto
the Jew. To close this, it may be added,
we are to do good, and lend, hoping for no-
thing again, that is, saith one, forgive our
debtors; that is, say I, when they have nothing
to pay.

Luk. 6
35

Mark 2
7

Rom. 12
19

Alsted
Theol.
Catech.
Sect. 3.
c. 20

Ib.

But since no man can forgive sins but God,
how is it that this Petition insinuats man to
have the authority so to do, in so high a mea-
sure, that he makes it his argument, for God
to forgive him his sins, because he hath for-
given those against himself? It is evident to
give a short reply, that this duty of forgive-
ness, as relating to man, is frequently pressed
in holy Scripture, and commanded, and there-
fore he hath both power to do it, and it is
just so to do.

In every trespass there are two offences,
and consequently two offended, God and Man:
As it eyes God, it is called a sin, which he can
only forgive; as it eyes Man, it is called an
injury; and in that sense men may, must, and
ought to forgive it. *Ita si spoliatur homo*, a
man is robbed, here is theft, a sin against God;
a loss sustained, here is a trespass against man;
the first, God only can pardon; man the other.
Trespass is thought to come from
Trans & passus, as if to offend were to go over
the hedge of the Law, which when done, *Ergo pro me, & proximus pro se*, I for my self,
and

Our Father.

385

and my neighbour for his self, can forgive, and Preachers of the Golpel can forgive; that is, Ministerially, but to do it Authoritatively, is proper only to God, and to do it charitably, common to all, and required of all.

Phocion that famous Greek, being unjustly, and by execrable ingratitude, condemned to die by poison, was demanded if he had any faithfully advice to leave this son, gave this, that his death should never be revenged by him upon the Athenians: here is a Heathen, shewing us how to pardon, and how to distinguish Gods act and mans, in this verane of remitting. Yet have a care that they be thy own debts which thou remittest, not acting the part of a busie-body in other mens matters, whereunto thou art not called, or related: *Paul* (who had much charity) yet did not give, but beg for-giveness of *Philemon* for his run-away-lervant.

Plat.
Apophis
in Phoc.

Phil. 101

The last reflection is touching Malefactors, of whom it may be enquired, whether when at the place of Execution, we hear them forgive their Judges, Accusers, Apprehenders, we may conclude Gods remitting unto them the sin for which they die?

Most certain it is, that these words are added as a rule, and afterwards added as a precept, and here urged as a reason why God should forgive us; implying in all, that for-giveness is blessed with for-giveness, and God will never be wanting to the execution, implection, or fulfilling of his own promise. It is true, for-giving in a perfunctory, heedlesse, or bearlesse

Mat. 6 13

Mark 6,

4

Pater Noster,

heartless way, or for some friend whom we love or respect, or for hope of some advantage, or fear of greater mischief, or out of a lumpish, dedolent, and stupid way, it cannot have much weight.

But contrary, if it flow from a fruit of that Spirit which worketh repentance for his sin against God, and dewed with the tears of contrition for the same, and pardoning man thereupon, for his concurrence in apprehending for condign punishment. Let me see such a sheet, and to die to day, saith one, and I dare say, that this night be shall be with Christ in Paradise.

Harwood
on the
L. P.

1 Sam.
15. 15.

Psal. 25.
11

Allsted.
ut supra.

Job. 16.
27

Reader, suffer a word of exhortation: And,
 1. Smooth not thy debts. It were a foolish thing to extenuate and conceal them, when forgiving will pay them all: Hell cannot be washed with Spanish white, neither will God suffer sin to go apparell'd in Silver Cloth; say with David, Pardon mine iniquity for it is great.

Praying here for the imputation of Christ's righteousness, and against the imputation of our own offences, both *quoad culpam & pe-
nam*, as to their guilt and punishment, it were an impious course, to sue a pardon from their paucity, or smallness, from him especially who accepts us most heartily, when we conclude our condition most desperat.

2. Clear not thy debts. Notwithstanding of asking, cross not presently thy conscience, as if thy businesse were immediatly done; who hath a suit at Court, must wait until his Petition

Our Father.

387

tition be signed, and by the Master of Requests returned.

3. *Curse not thy self.* There is in this Prayer a mercy laid to be given to thy brother, if there be a lie; here is a fearful execration against thy self, saith thou not, *Forgive as I forgive?* Now beware and take heed, for eti-
am per quod orat accusat, thou art accusing Chrys.
thy self, saying, Lord, as I purpose never to
forget this injury, to revenge this losse, to
revenge thy self upon me for ever, and for-
give me as I forgive others; therefore quantum
velis, or queris, as much mercy as thou
wishes or desires to thy self, shew to thy bro-
ther: For mark, here is one word copulative,
not in the Prayer before; and after which
followeth, *Forgive us as we forgive,* shewing
that with the same earnestnesse wherewith we
are carried to seek after the things of this life
as daily bread, or that other, as remission of
sin, we have already pardoned our brother; I
say, already, for God will trust neither our
promises, nor our charity, but will have us
be reconciled to our Brother before we come
to him for reconciliation, otherwise our sup-
plications are so much the more damnable;
as the condition upon which they stand is the
more feasible; for, scio sane & sine difficultate,
said a Father, pressing charity, that command
may without difficulty be obeyed, where no-
thing is commanded but what is within the
possibility of the party enjoyed.

Ib. Ser. 73

Chemn.
in Orat.
Dom.

Author
Imperf.
in text,

Valerian
Hom. 9.

Job 2. 9
and Job
42. 13

The reciprocal offices of Husband and Wife,
Parents and Children, Master and Servant,

B b 2

Neigh-

Pater Noster,

Neighbour and Kins-man, can hardly be performed without flaws and ruptures, quarrels, debates and breaches, which by amity must be filled, and ended again by a proceeding in the duties, and making progres in the offices answering those relations, where the trespass at least destroyes not the relation, as that of Adultery in the case of Marriage. In all which Ambros. *si dimiseris, if thou forgive the injuries committed against thee, it is comely, and it doth become thy Father in Heaven;* to forgive thee thy sins committed against him.

Thy sins, though as was Davids, they be great, that is, in number more then the sand, in weight as a heavy burden, great in cry, reaching up to Heaven in continuance, for they have endured since thy mother conceived thee in her womb; yet he can scatter them as a cloud, and cause them to flee away.

To flee away, but in his own due time, he may be angry at the prayers of his people, yea, at our prayers, and may order this dropping Sinner to lay our Feathers, wash our Paint, and make our strength to fail, yet continue saying, Forgive us our debts, and be assured to hear, Thine iniquity is done away, &c.

Let this suffice for the matter of this Petition, the method and order thereof followeth, which is this,

We have this, and another next, that for our daily bread, indicating that bread ought not to be so delicious, or any natural delicate to be so zealously sought for, as those

Celestial

Our Father.

389

Celestial refreshings, assurance of pardon, and guidance from, and in, temptation. Moreover, 'tis apparent that all worldly wealth contained in the word *bread*, are frustraneous, & ineffectual for procuring, or interpreting us to have blessings from God, if unto these remission of our sin be not annexed, here pleaded for by arguments from the less to the greater, that our *bread*, may indeed be *bread*, and give us strength in our bodies, and marrow in our bones.

And to close, the sinner is called upon to be humble, he is commanded to forgive, that he may cleanse his conscience, and promised forgiveness, that he may live in hope, and with reverence be it said, made, as it were, a god unto himself, his own conditions being left unto the penitent, to discern what he pleafeth, God purposing to do the same, and decree to him, what he appointed to be done to others. Put on therefore as the elect Col.3.12 of God, bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long-suffering, forbearing one another, even as Christ forgave you, &c.

Hug.
Card. in
Text.

CHAP.

CHAP. VII.

And lead us not into temptation.

TH E Doctrine taught in this Chapter, and in this part of this exact plat-form of pertinent Prayer, is with pathetick reasons urged by our Saviour upon his *Triumvirat*, the chief three Disciples, Peter, James, and John, beholders (as of his Transfiguration) of his Passion, white in the Garden, where they are roused in the sense of this Petition, *Watch and pray, that ye enter not into temptation*: what was there disallowed, viz. slumbering and sleeping, is here provided against, viz. not being led into temptation. For the attempting the discovery of the equity of the counsel, and necessity of the duty, we shall speak of the Matter, then of the Order of this Petition.

In the Matter, these things are manifestly necessary to be discussed, 1. The nature, kinds, and degrees of temptation. 2. What it is to be led into temptation. 3. The great evils of being so led. 4. Resolve some questions, concerning Gods leading men into temptation.

Temptations are either inward, as natural *Rom. 7. 18* lusts within us, or outward, as tryals brought upon us; and these are either, of probation, for to prove us, as God is said to tempt *Abraham*, that is, to try him; or of *Seduction*, to deceive us, as the Serpent tempted *Eve*; and are either from the Devil, as in *Gen. 3. 1* the

Our Father.

391

the same case, or from the *Flesh*, as was the adultery of *David*, or from the *world*, as was the covetousnesse of *Achab*, in the case of *Naboths* vineyard.

They are laid again, to be either on the right hand, when in a fawning way we are flattered out of obedience, in hopes of some comfortable reward, as our *Saviour* was offered the world ; and in story, *Moses* the crown of *Egypt*: or on the left, when like the north-wind in the Fable, there is hard blowing, and danger presented in case of refusal, as was the temptation of *Job*, and of *Paul*, who by buffettings of *Satan*, was frightened (had it been possible, for it may be literally understood) from being zealous in the *Gospel*.

1 Kings
21. 16

Mar. 4. 2.

2 Cor. 12.

Now we praying in the third Petition, that the *will of our Father be done in earth, as it is in Heaven*, temptations from him are not absolutely here prayed against, but with submission to his will, as our *Saviour* pleads, the removal of the bitterness of his passion; but such as lead to deceive, seduce, cheat, or destroy us, are here deprecated against, as leading to evil, as *David* did against covetousnesse.

Mat. 26.

39

It would be remembred, that properly God Deut. 8. 2 tempts no man, but he is said in Scripture to tempt, as he is said to be angry, *quid operatur cajus instar irati*, when he appears unto man as if in loc. he were angry, thus he led *Israel* fourty years in the wilderness to prove him, and know what was in his heart ; an expression after the manner of man, putting men to trial, to the couch-

Pater Noster,

touch-stone, to know their friendship or their kindnesse : But of this afterward.

Landulf.
Cares.
Medit.
in vir.
Christi.

Greg.
Moral.
fib. 18.
e. 1

Cajet.
in Epist.
1 Tbeſſ.
e. 3

Aret. loc.
Comm.
loc. 115.

Chry.
Ser. 72.
Sct.

Lead us not into temptation, that is, of the flesh, lest we be swallowed up by pleasure ; of the world, lest we be burned by lust ; of the Devil, lest with him we be damned for our iniquity ; and this prayed for after, the great concernments of Heaven, in which our confidence is inwraught ; but in this, our natural infirmity and weaknessesse is acknowledged; our inability to support our selves being involved, in *lead us not in temptation*, Satan not daring to assault us, though he unjustly desire it, but when God for just causes doth allow him ; I say, *Satan, quia proprium est ejus officium tentare*, it being his property, nature, and practice to tempt, and seduce to evil, wicked men but as the serpent, being his instruments.

The word is *Peirasmou*, whence, it is thought, cometh the word *Pirat*, in regard tempters do try, whether by force or fraud, by guns or false colours, to search and betray the party designed into their own power and management, which is so eminent in *Satan*, that he is called the *Tempter*, by all wayes and subtlety, as a pirat searching for mans destruction.

So that *temptation* in its just latitude, is a searching, or trying after something yet to us unknown, for the commendation or destruction of the party tempted. Here it is to be understood *ad aliquid illicitum*, to some unlawful act, that we may be freed therefrom, or from any snare laid by the Devil, world, or lust, against

against us : Temptation being that hand-maid, in all our habitations appointed and hired by the Devil, for to open the door of our hearts, when he knocks, to give us a visit in our quarters.

To detect particularly how each of our enemies, hath his own Art, and peculiar Stratagems adapted for his slie purpose in courting us to affect unlawful pleasure, or the contrived methods, or each Anvil he hath to compell us into, yea frame us for debauch'd, and illegal actings, were too intricate for the quickest apprehension : The world hath gold for an *Achan*, a Sacrifice for *Cain*, the Flesh can give an argument for the *Stoick*, and both *Flesh* and the *World* hath a *Damsel* for *Peter*, and a *Bathsheba* for *David*, and for *Eveah* a goodly apple, in all which the hand of the Devil (as of a *Zoab*) is evidently seen. Jof. 7.21
2 Sam. 14. 19.

Temptation hath generally in it *Vision*, *Attraction*, *Inescation*, the first stirs up to watchfulness, the other discovers weakness, the last excites to repentance.

I. *Vision* stirring us up to watchfulness. It presents usually man with something that is pleasant, like *Rachel*, fair to look upon; *Eveah* saw that the tree was good for food, *Jacob* saw her, and thought she had been an Harlot, *Sampson* went to Gaza and saw there an Harlot, and *Schechem* saw her, and he took her, and lay with her. Let experience be interrogat, and there is scarce any imaginable distance between looking upon, and liking of sin. Hence *Job* made a covenant with his eyes, Gen. 3.6
Gen. 34. 2
Job. 31. 1

eyes, sin being as fatal as the serpent *Aspedigargou*, causing the immediat death of him who turneth unto it, which to prevent, in *lead us not into temptation*, we pray with David, *vit, turn away our eyes from beholding vanity.*

Psa. 139. 37

1 Cor. 6. 18 We are commanded to flee fornication. Let it be affixed to each sin, or trespass of this age, and let us say, flee wantonness, flee drunknesse, flee swearing, flee cursing, flee back-bit-

1 Tim. 6. 11 ting, flee heart-burning, flee oppressing; for by the eye as by a window, temptation suffers Satan to enter, and then he finds no difficult task to pick the lock of the most secret Cabinet, I mean the remotest faculty of the soul, which was known to that (as to a sword)

Eras. Apoph. lib. 4. undaunted, (though young) Alexander, he refusing to give frequent visits to Darius daughters, then his Prisoners, alleadging that *Perseae puella*, the Persian Ladies made his eyes sore.

3. Attraction, this discovers weaknesse. A fish smoothly glyding down the River, is in safety, but beholding the bait, and turning aside after it, is ensnared by the hook: Let the Painter Paint as he pleaseth, I am prone to suppose, that *Evah* both went unto the tree, and plucked the fruit her self: The foolish youth having seen, followed after the strange woman, whereas if that evil one wound us, but by a sinful thought, we are not to yeeld, but to fight against that little, to keep our selves from danger by a greater, which shall beset us, when sinful thinking grows to sinful doing;

Jerom. in Eccl. 10. v. 4.

doing; which we have not force sufficient to evite, except we bruise its head as soon as it is conceived.

As children, having no strength to oppose, runs from what may endanger them, so let us flee at first sight ; yea, the sweeter its voice be, let us make the greater speed, and it shall be spiritually and morally sound, what proverbially is received, *a fleeing man valueth not the Lute*: and this Petition beareth witness of our inability for self-defence ; yea, experience proveth very few (*Jesus Christ excepted*) to have entered into the field of temptation, but came off with losse : *Abraham held out in Mount Moriah*, yet could *Chrys. Hom. 24. in 1 Cor.*
lye in Egypt : hence a Father affirmeth, there are temptations which we cannot bear ; and what are they ? *Omnes, all* : and in truth, without God we can bear none.

3. *Inescation* ; this ought to stir us to re-pentance. We will eat of the fruit, and swallow the broath, though poyslon be in the one, and death in the other ; and sell our birth-right for a dish of either. The soul ought, as *Theoph. Cont. Calum-niat.* a mirror or glasse, to be kept clean, that in *Christ. Relig. lib. 2. Gleb. Ord. in-text.* it might perfectly be viewed the Image of God ; but alas ! sin hath dusted and darkned the same, and yet we are not sorry, and yet we are not warry, though we say, *lead us not into temptation*, that is, give us wisdom to know those evils we are encompassed with, and not be so sordid as to prefer our lusts to God, a Concubine to our Saviour, or our Catamite to our Heavenly Paradise.

King

Plutarch. King *Lysimachus*, besieged in *Thracia*, quitted his Army, his Honour, his Liberty and Kingdom to *Dromichata*, for a draught of puddle-water, to quench his thirst, whereof when he tasted, his sad Fate he thus sadly lamented, *O how for how small a pleasure, have I a King, made my self a servant!* The voice of Hell may be imagined to have something in it like this, *O for how small a pleasure, having to aggregate their hellish dispair, this, that their was no such necessity for their drinking stoln waters.*

Prov. 9.

17

Rom. 7.8

To these three, you may add *Occasion*, awaking us to prayer; neither Devil, world, nor flesh, dare assault the most *Abject* among men, if *occasion* do not fairly invite. The works of the flesh, though manifest, as *Adultery, Murder, Witch-craft*, are more or lesse brought to the birth, as occasion, the Midwife, is sooner or later in coming: that *incitamentum ad malum*, in us, *corruption*, being fearful even to peep where opportunity is wanting, which that wanton knew, who to assure the simple youth of all security, told him that the *Good-man was not at home, but was gone a long journey.*

Prov. 7.

10

Greg.**Epist.**

lib. 7.

Epist. 53

An Ancient writing to *Secundine*, whose life was privat and solitary, among other items of Satans subtily, is warned of this, that in the souls privat retirements, there shall be, as it were, visits made by the tempter, and things brought to his mind, and laid before his eyes, and all to seduce him, in his thinking

Our Father.

397

thinking of, if he cannot get him to perpetrat,
ungodlinesse.

It is written that Joseph was held by the *Gen. 39*
Garment by his Mistriss, when none of the 11
men were within, it is said, they were all a-
broad at a feast, she having counterfeited
sicknesse, to procure an occasion to satisfie her *Joseph.*
intemperance ; hence one calls temptation
an instruction how, and when to sin, we say, *Occ-*
casio facit furem, Occasion maketh the Thief;
it maketh also the Murtherer, the Wenchur,
and the Tipler. *Simulque animadvertendum,*
let it be remembred, that untill our Saviour
was hungry, Satan had no occasion to assault
him, or at least most strongly then did attempt
him.

Beda in
Lucæ 4
Evangel.
lib.1.c.4.

I have, said David, remembred thy Name, *Psal. 119*
O Lord, in the night : *Tempus temptationum,* I 55
think (saith a Father) he means in the time
of temptation, when he is encompassed with
darknesse; take it either way, ic intimatis in
solitude, God is to be remembred, and con-
trary thoughts to be expelled from the soule,
imitating Pyrrhus, who being alone, was asked
what he was about ? I am, said he, studying to
be good.

Theod.
ia loc.

There is Fabled of a suit commenced be-
twixt the heart and eye, which were the
causers of sin ; and thus it was decided, *Cordi*
cansam imputans, occasionem oculi; the heart
was the cause, but the eye gave the occasion
of sin : In short, occasion hath so great a hand
in evil, that it is a temptation to evil.

Weems.
Vol. I. of
man. c.3.

Saint James giving us the degrees of tem-
ptation,

James
1. 14

ptation, gives them thus, Every man is tem-
pted when he is drawn aside of his own lust, and
enticed ; then when lust hath conceived, it
bringeth forth sin, which when finished, it bring-
eth forth death. Concupiscence then being
the Mother, Sin the Daughter, and Death
the Grand-daughter, all issuing from the
strength of temptation, set on by Satan, as he
finds our complexions, inclinations pliable
to receive the impression, ought to excite us,
and in an holy fervour, to draw from us, Lead
us not into temptation.

Bedaloe.
Gitar.

Luk. 14
18

1 Job. 2
16

Aug. So.
lilo, c. 16

Chry. 77
Serm.
Berd. de
diversis
Serm.

It is observed, that our Saviour had three
strong temptations in the Wilderness ; that
there were three which refused to come to the
Supper of the Kings Son; and that there are
three which in the world bear up enmity a-
gainst God ; and in them all, the fight of the
eye bears a great stroak, therefore to be
lookt after in resisting temptations, against
which, to highten your zeal, consider their
unweariednesse, nearnesse, imperiousnesse, ap-
politenesse, and their closenesse.

• Their unweariednesse. The Devil is
still going about, and temptation is never
quiet, Et ideo Deus meus, therefore, O God,
we cry for security, (cried one) because
whether we sleep or wake, eat or drink, by
force or fraud, secretly or openly, is our
watchful enemy directing his poysoned darts
for our destruction; which made another cry,
that our life was but one temptation ; and
another adds, that it is not so one way, but
multipliciter illudat, many ; here it affirms, there

there denies, there it changeth its voice, and
is ashamed of neither.

2. *Their nearnesse.* The greatest engine
wherewith Satan endeavours mans ruine, is
mans own heart. It is thought *Jobs* wife
gave him the sharpest and sorest temptation
to despair, because of her proximity, being
indeed (as wives are said to be) his second
self : But what pangs of horrour shall he feel
and to what strange extravagancy may he be
tempted unto, whose inbred corruption al-
lures to sinful exploits, and then to despair-
ing attempts, because of which there is still
temptation, or fear of temptation (which
yet must not be differenced from a tem-
ptation) in the soul ?

Lavater
Hom. i. t
in Job.

Apollodorus, dreaming of captivity among
the *Scythians*, fancied, that they flayed off
his skin, and chop'd him in pieces, and then
boylng him in a *Caldron*, imagined his heart,
ex ipso lebete, out of the furnace cryed unto
him, *O Apollodorus, I am the cause of all this
pain and misery thou endureth; A Judas, a Cain*
may be conjectured to say the like words in
torment. There is within us, putrid matter,
apt tinder, which the Devil is still striving to
fire, and carrying it about us in our very bo-
dies, we have no reason to confide in our
selves, but pray, *Lead us not into temptation.*

Hill. in
Psal. 119

3. *Their imperiousnesse.* *Ananias* sacri-
gious thoughts, and *Judas* covetous desires,
with the Jews malicious contrivings, say unto
them, *what thou dost do quickly;* and then
it may be, *to do good is present with thee,* but
such

Job. 13

such an usurped dominion hath lust got, that
 Ber. Med. *the good we would do, cannot be done*, being be-
 c. 14. fooled, besotted, and enraged, by the fleshies
soft things, the worlds *vnth* *things*, and Beel-
 zebubs *bitter things*; our own hearts joyning
 withall forcing upon us the acceptance of
 things corrupt, from each, as occasion shall
 prompt us with convenient opportunity, to
 that degree, that we might observe and write
 of all the world, and of our selves in parti-
 cular, what one did of *Cyprus*, for there the
 Turks despise their *Alcharon*, the Jews smileth
 at their Religion, and the Christian derideth
 the Scripture, and all men and people make a
 mock of purity and sanctifying graces, or the
 true way to salvation, so that I am weary of
 this prophane Country, and desire nothing
 more then the blessedness of our own, &c. yours
 in the midst of temptation.

Secreta-
ries stu-
dy. pag.
278

1 Sam. 17
51

Dan. 5.2

4. Their appositenesse. Temptations, like
 David, take our own sword, and cut off
 our head, our own dagger, and wound us; the
Melancholian shall have honour, trouble,
 and vexations, yea, the pleasantest song in
 providence shall be represented in the tune
 of the Lamentations, making even mercy and
 long-suffering an argument of Gods stupendi-
 ous wrath, that being but delayed untill
 meeting in the other world. Contrary to a
 ranting Belshazzer, it will renew the thoughts
 of (it may be) forgotten victories, and hold
 no Goblet fit to drink his Concubines health
 in, but the Lords Chalice, no ground proper
 for his dance than that which is holy, nor no
 sporting-

Our Father.

401

sporting-jest so frisking, as that which moves by the wyer of sacred Scripture. When Herod^{Matt. 14} had swears out of Madnesse, Drunkennesse, or ²Vanity, to grant the request of that galloping Wench Herodias, it anwers, and is set to the Tune of her Malice, and off the head of the Baptist goeth,

They will give the furious man occasion of broils,^{2 Sam. 3} the phlegmatich both wine and wan-³tions, and the proud shall be presented with a Boorish Clown, an inadvertent Swain, on pur-^{2 Kings}pose to make him swear and roar; or with some Colloguing Gnat^{18. 27}, to cause him huff, swell, and vapour; all which keeps the soul like the sea, in so restlesse a motion, that ex-^{and 36}cept we anchor within the vail, how easily shall all make shipwrack of faith and a good conscience?

5. Their closenesse. Did temptation speak out its mind, there would be no great dan-^{ger, to debate the cause with it?} Judas did look for something beside a Halter; and who can perswade that Dapper Youth in the Pro-^{verbs} that he is going to the house where a ^{Pro. 7. 27} dame is prepared for his liver (the very seat of love,) which if temptation told, he would avoid it as death and hell?

The malicious Jews averr that their blood-christianesse comes from a zeal to God, and their spleen against the Apostles to be a voice from Heaven; and Saul before he was called Paul, thought (in his conscience, no doubt) ^{Job. 16} ² ^{18. 29} that he ought to do many things contrary to the Name of Jesus Christ.

C c

Neither

Pater Noster,

Neither doth temptation come all at once,
 2Sam.11 but by degrees, as we listen and attend unto
 it; and indeed as we are able to bear it: It
 told noe David at first of Uriahs murther,
 Job.12.6 for then it is possible he had started from a-
 dultery; so it told not Judas at first, he
 should hang himself, but set him on coveting,
 then to stealing, then to murmuring, to lu-
 ring him, and tralling him to her hand, untill
 he strewed him? 2Sam.11

*April 11
Hatwood
on che.
L. R.*

There is one who wittily shews how tem-
 ptation passeth through, and advanceth for-
 ward in the dominion of the soul, make the
 Heart's Country, and then temptation hath
 sixe Ports; sixe dayes march: and thus her Geests
 liveth; the first day, she provoketh lust to the
 first motions of sin; then the second day, or
 the second Stage, she turneth the heart to-
 ward it; the third Stage is, when the heart
 in a hight crest (that is, carnely) cometh up
 2Sam.11 to it; the fourth Stage, she hovers, is en-
 cumbris; and dwells upon the way and man-
 ner of doing that evil; in the fifth, she be-
 gins to assent and to dally, embrace and do
 the projected sin; in the sixth, the evil is
 done, finished and accomplished: Temptati-
 on is then entered the head City, the Fort-
 royal is taken, and the soul says unto it, Take
 thy ease, and indeed it may, for its work is
 done, and the errant it came for is already fi-
 nished: It can do no more, and leaves it un-
 to sin to bring forth death, the proper work
 thereof.

Temptations then having no other end
 then

then to cast us under the wrath of God, to bring Binch.
and draw innumerable evils from him, and at Mel.
last to have us bear the sentence of final extir- Throl.
pation to be pronounced by him: Let us mind loc. 28.
our deliverance, and study its avoidance; and if thou, Reader, hast yeelded formerly unto its flatterings, to prevent killing by its hellish blandishments, imitat that Sophist *Iseus*, once wilde, but at last sober, who when questioned if he knew that beauty, or if that woman were fair, modestly replied, *defu laborare ab oculis*, I have given over gazing. It being a sure rule Sphinx:
that man is best overcome by flying, that is, by Theo.
flying from it. c. 18.

Lead us not into temptation.

TH E wonders which God performed, and the difficulties wherein he led his people of old, are called great temptations, and in that same wildernes where *Israel* saw Deu. 7.19 the works of God, did our Saviour hear the Mar. 4.1 temptings of the Devil, but having strength within him, he held out, and was not tempted, (i.e.) did not yeeld, we wanting ability to oppose when he embatles, against us, pray here, for security against those formidable forces we apprehend shall attack us in the hour of cryal, in the day of temptation.

Let us enquire what it is to be led into temptation, and why God will lead any.

In general, we are led into temptation, when

Pets in
Evang.
Mat. c. 3.

Glos.
Interl.

Chrys.
Hom. 2.
in Gen.

Hush. xi
Lect. on
the L. P.

Greg.
Naz. O.
rat. 16

Ambros.
lib. 5. de
Sacra,
c. 4.

2 Chron.
32. 31

we are suffered to commit the sin we are tempted unto, as David was, when he did not design, but actually did adulterate Uriah's wife; his leading being a not liberating from the evil thereof, but a suffering us to fall, and to be hurt in the falling.

The house builded on the sand, was overthrown by the rains and floods, which are no other then temptations, and ordinarily they are expressed by waters, and the metaphor serveth to explain the sense of this Petition; he that is led into temptation, is upon the brink of some jeopardy, he who is led in temptation, is in the water, but in no danger of drowning; he that is led into temptation, is in the deep; but he who is led out of temptation, was in, but yet drawn out of the water.

He who saith, Lead us not into temptation, saith, quod amissum est exire, Lord, seek what is lost, and strengthen what is weak; but the Energy of the words are, and they reach unto, Lead us from temptation; Keep us far off from the waters, quam ferre non possumus, for we are not able to resist their violence. But to be more particular, then are men led,

1. When God relinquisheth them, and leaveth them to themselves, suffering them to combat with Satan, as Saul did David and Goliath, he being only a beholder; Joab drew back from Uriah, and he died; God left Hezekiah to himself, and he was wounded; exposing, that is, suffering the tinder of mans corrupted, rotten, and black heart, to be open for, and

and under the flint and steel of *Satan*, and *Temptation*, without interposing of his power to allay, or command to cause *Satan* avoid ; for no otherwise doth he lead, then to leave men in it, by withdrawing the assistance of his grace, suffering them to be led, or fall, for causes best known unto himself.

When he stands beholding mans natural inclination inducing to sin, is in Scripture a giving men up to their own lusts, a hardning of their heart, the wind of temptation, blowing away the very leaves of formality, or withering them by the heat and strength thereof, thus he gave up *Judas* to his covetous mind, *Cain* to his envious heart, Gen. 4. 6. which had been so long beaten upon by temptation, that like an *Anvil*, it made wholesome admonitions for amendment to recoil.

He brought Auxiliary grace to *Paul* under Satans buffettings; and though he was tempted, yet was he not led into temptation; ^{2 Cor. 12} *Joseph* was brought in mind of Gods severity ^{Gen 39} against sin, and preserved his chastity: so was ⁹ not *David*, and fell with the Wife of *Uriah*, God suffering him to be led into, yet suffered him not to perish, but drew him, by his love, through the waters of temptation, God suffering sometimes the best of his Saints to be tempted, hurt and wounded. And the Prophet seeing *Joshua*, and *Satan* standing at his right hand to accuse him, palpably discovers (from the circumstance of place) that the accusation was both true in it self, and vehemently urged, *Joshua* having at that time filled

thy garments, all having sinned ; God takes glory to bring his own to himself, in suffering that Accuser to be accusing, that they by conviction may see mercy ; that Lion to be scratching, that they dreading, may cry for help ; that Serpent to be stinging, that they smarting, may learn to avoid sin, for that wicked one toucheth them not, that is, *taetum qualitativo, non corrumpit eum*, the poysen cloth nor so invenome the heart, as to kill it, nor diffuse it self so far into the soul, as to destroy, God applying proper antidots against the malignity thereof in them, leaving others to their own skill, so that *Lead us not into temptation*, is, *Let not temptation overcome us*, neither Lord suffer us to be taken in its snares.

**Cajet. in
Johan.**

5. 18

**Jerom. in Mat.
26**

**3 Kings
22. 22**

**2 Thes. 2
13**

2. When he delivers them up to the enemy, or commissionats their adversary with power against them. As a Judge delivers his obstinate Malefactor to the bands of the Jaylor, or Executioner, so will God commissionat his Hellish Officers to dispose of refractory delinquents in such or such a way ; thus he authorized a lying spirit to seduce an Ahab, that he might fall, and by him was led in, and into, temptation, perishing in the floods (as did Saul;) of sin and ungodliness, as did they who receiving not the truth, were delivered up to strong delusions, to believe lies, that they might be damned, being overwhelmed in temptation.

All which causeth application to God, it being only his property and prerogative to deliver,

Our Father.

407

deliver, *quia potest educere de tentatione*, not only because he can, but because others cannot deliver me; nay, not the Saints, but the Father only, he being in all places, filling all places, knowing all straits, which without the defending of *Ubiquity* to every glorified Saint, is argument sufficiently valid to convince any infected with *Romes Doctrine*, touching prayer to Saints: for when I am tempted, and prays for my deliverance, both the *Virgin*, and *Peter*, and *Paul*, and *Gabriel*, may be out of my hearing, but God never.

Aug Ser.
de Temp.
126

If it be demanded why our Father will suffer the workmanship of his own hands, *to be led into temptation*, that is, to fall, or be hurt, *in it, or by it*. It is, I trust, no paradox to affirm that strictly we are not to search into the nature, that is, causes of his doings; of which, as one said of his nature, *we are not worthy so much as to think*: yet to satisfy the truly doubtful, we offer these considerations. It is done,

Ang.de
Temp.
lib. 5.c.1

1. For the discovery of Gads power. He led a *Job* in, and into, and through a temptation, that by inextricable providences, the procedure of sad, and issue of hard, harsh, and almost despairing difficulties, might cause *Satan*, being baffled, to be ashamed, and the believer, being upheld (as by the chin) to glorify God so much the more ardently, as he was delivered the more miraculously. What a beautiful exit had *Josephs* selling? yea, *Davids* Adultery, how, did it occasion his Harp the

Psal. 124
1.

Pater Noster,

the more melodiously to twang, and gave life
to seven, that is to many holy songs.

Job 2.13 2. For honouring of Gods servants. No General but will try a stout Officer, and will give, or occasion to produce something worthy of that valour he knows to be in him. The Lord boasted of a Job, and because Satan would not credit the report, all that Job had was put into his hand ; and though for a while he was in the dust, and under contempt, yet what would his friends, his mockers, his wife, yes, his enemy the Devil say ? and how would he be looke upon by all, for holding fast his integrity, at the time of his restauration, whereby Job was not only more confirmed in the confidence and power of God, but as Abraham had his faith, so Job hath his fortitude, courage, and patience spoke of, and known to all the world : and for this cause temptations are, because without them there is no Crown.

Greg.
Moral.
Lilc. 32.

Gloss.
Ord. in
Text.

Cesar.
Com. de
Bell. Gal.
l. 3.

Cesars Souldiers fought (as became them) best in *curru conficitu*, while Cesar was beholding, what something might be done by each, worthy of his praise and commendation. An Abraham in the Mount, a Paul in the Sea, a Stephen at the Bar, God beholding, will do great matters to be accounted faithful, which will make them to be esteemed honourable.

Stella. in good ; in purging, as by fire, the heart from
Luc. c. 11 its rust ; in cleansing, as by Betony, the
wounds of the soul, and curing the bones bro-
ken

Our Father.

409

ken by fleshly pleasure, or worldly pomp ; for sine tentationum experimentis , without the thorn of temptation, there were no excitement to virtue ; and without perturbing cares, no faith ; and without an enemy, no contest ; nor without fighting, would there be a victory. When he hath tryed me, saith Job, I shall come forth as gold , and tryed he was, being made, neither father, nor master, nor healthful, nor honourable, and yet made all repente, on a sudden, yea, nothing was left him but the tongue, that by that he might blaspheme God ; but he was still like gold, shining in the fire, and spreading in the water of affliction.

Leo.
Scr. E.
de Quad.

Jerom.
in Psal.
66

3. For the bumbling of conceited persons, where the flesh is proud, corrhoding Medicines, by the Judicious Chirurgeon are applied as proper for a cure ; when Peter is losty, and David is haughty, a wench, a Doeg, a Saul shall be employed as instruments, to bring them to acknowledge they are no better then their fathers, and after the sacrifice of humility, by reminding of their infirmity, thereby to increase in the exercise, and habit of all virtue, by seeking God in their affliction early, that making him to be the more regarded.

Greg.
Moral.
lib. 23.
c. 27.

This doctrine giving ground to the proudest to confess his basenesse, that he may be exalted, and by his not being puffed up with a conceited glory, either of suffering for, or confessing of God, may escape these bruises, wounds, griefs, which the most upright hath to their sorrow felt, in imagined security:

And

Cyp. in
Orat.
Dom.

Beda.
in Luc.
lib. 6.
c. 22.

And mark, that temptations in themselves are here not so much prayed against, as strength to resist them, expressed in the word *into*: for when a Martyr is to die for bearing witness to the truth of Jesus, he is thereby tempted, but unless he deny the Lord that bought him, he is not led into the temptation.

Nicolph.
Hist.
Eccl.
lib. 3.
c. 29.

Eleutherius, Bishop of Illyricum, was under, and by, *Adrian* the heathen Emperour, first laid upon an Iron-grate, having fire under it, then put into a Fat, or Caldron of boyl-ing Oyl, and after placed in a fiery furnace; but God strengthening even his body to endure all, and confirming his faith, that he denied nothing; he was tyed to wild horses, but *ui divina*, though they pulled thither and thither, God was yet supporting his servant, and he escaped that, after was cast unto wild beasts, but they not offering to tear, he was slain by two louldiers, where the temptation ended, he never being led into it. It is also recorded (for no Historian hath all circumstancies in every thing) that after he had layen an hour upon the grate, being thought dead, he was untyed, and afterward lifting up his arm, he cryed, *Magnus est Christianorum Deus, &c.* Great is the God of the Christians, whom Peter and Paul preached in this city, and by whom was done many miracles and won-ders in this city; for it was at Rome; none can say but the snare was broken, and this holy Saint and Martyr, was (though tempt-ed) delivered from temptation.

Gallion.
de Mart.
Cruciat.
c. 7.

4. For

4. For discovery of men both in, and unto, themselves. In the temptations laid before the reprobate, it is made manifest to themselves, that they are unworthy of the Kingdom of God, in their so easie parting from the promises thereof, for the enjoyment of a ticklish, transitory, and galling lust, rejecting the honourable, permanent, and comfortable offers of immortality and life, as couching the *Elect*; as the *Israelites* were led through the wildernes, for discovering to themselves the soundnesse of their metall, so he led *Hezekiah*, *Peter*, and *David*, that they might know what was in themselves; *I will*, said *David*, keep thy *Testimonies*: but, *meminisse debemus*, it is to be remembred, that by temptation, we may be induced to a despising, neglecting, and denying of them; therefore follows, *O forsake me not utterly.*

Psa. 119.

8

Temptation is an *Alarum* seldom false; and it is a *fann*, to separat the chaff from the wheat; it is a *cloud* predicting a *storm*, and causeth the conscientiable observer, to hasten to an harbour; it is an *assault*, shewing the disparity betwixt true and counterfeit amour; it is a *shour*, detecting the soundnesse of our roose; it is a *sea*, and shews if the ship be sound; it is a *rod*, to know if we be patient under severest dispensations; by it *Paul* discovers his love to *Christ*, and *Demas* his love unto the world. It being a *blast* blowing upon the heap of professours, separating the chaff from the wheat, for to endure temptation, makes not a man patient, or stedsast, but

Origen.

Hom. 26.

in hoc,

Aug.
Ser. 26.
de Temp

Rom. 1.
28

Chrys.
Hom. 42.
in A&
Apost.

1 Thess.
3. 5

Cicer.
Tet.
Quæst:
lib. 5.

but only discovers them so to be ; Gods end in tempting Job, or David, or Abraham, not being ut perimitur, that he should be destroyed, but tryed.

5. For punishing of men, for their own presumptuous sins done against the light within themselves. The Gentiles knowing God, but not glorifying him according to that knowledge, were given over to a reprobate mind, Saul to an evil, and Achab to a lying spirit ; *videlicet igitur*, by this it is easie to perceive, that God alloweth temptations, to awaken his Disciples, rouse his followers, and make them watchful to resist temptations, when they come, that they be proportionat to our strength, and also we liberat from their fraud, or force ; both which are hinted at, in *leading not into temptation*.

Lead us not. The old rule of charity is here again to be reflected upon, and presseth brotherly-love upon all undertaking to pray ; we are all subject to temptation, and all is to be prayed for, that we all may be strong in the Lord, and in the power of his might. The *Mahometans*, will stand together, the *Indians* pray for one another, yet it is with *Christians*, as it was in the Orators complaint, with the *Romans*, (a small allowance being given me to alter,) for with shaddows, idlenesse, pleasure, opinions, and wicked works, are we destroyed, destroying each other, in our curlings, heart-burnings, railings, and final reproachings of our neighbours, in stead of

Our Father.

473

of earnest, fervent, and religious solicitations for them.

To inveigh against such in this age, who, it may be feared, put themselves into temptation, and when their wayes are by themselves Barricado'd, demands strength from Christ to support them, is not my design, yet it is a duty to shew such, that to run into temptation, ought not to be our practice, but quietly to rest in our calling, and patiently endure the time of tryal, not opening a door of temptation to our selves; the presumptuous being fearlesse, heedlesse, are evermore in hazard, whereas the intelligent, in the perfection of Christian stayednes, say in a sound sense with Ahaz, *I will not sin, nor tempt the Lord.* And he gave one golden sentence among hundreds, to the Church, who uttered tentationes declinata, *flee from temptations like a child, but if they come, shew manhood, and endure them patiently.*

Chrys.
Hom. 20.
in Mat. 6

Tert. de
Cultu
Faem.

Isa. 7. 12

Sedent.
Tropol.
B. Nili.

Lead us not into temptation.

The danger or great evil of being led into temptation, couched in this Petition, offers it self, Reader, unto consideration; the Jews tempted Christ, and were destroyed of serpents, *tu igitur cave, believe and tremble.*

1 Cor. 10.

9

Franz.
Hist.
Animal
lib. 2.
melle c. 24.

Naturalists speak of a little, but bold Bird, that will fall upon the biggest Goat, and suck her, leaving as a reward, drynesse, and blind-

Pater Noster,

nette to her seeder for ever ; to this (*Caprimulgus* or *Pfaffus*, that being the Birds vulgar name) may temptation be compared, which falls upon us in our wandring, tickling our breasts with complacency and sinful delight, yet we are made empty of the sincere milk of the Word of God in one sense ; and by it is picked up the good seed of the Word in another ; and being blinded in our understandings, we become as hooded Hawks, and carried whither temptation pleaseth.

*Matt. 13.
39*

*Chry:
Ser. 63.*

This Petition hath fear for its rise, as all the rest hath necessity and love. A wise man will decline the food, that disposes the humours for that disease unto which he naturally inclineth, and avoids the house, infected with that malady of which he is apprehensive ; and all being subject, *mille modis* more then ten thousand wayes unto it, warshall, to creat warriness, 1. Discover the danger which is here feared : 2. How we shall be delivered from it, the thing here desired.

*2 Pet. 2.
22*

The first shall appear from the Coherence, from the *Exigesis* ; it follows immediatly after the Petition, for pardon of sin, *forgive us our trespasses*, because relapses are dangerous, sin is compared to broken bones, sores, diseases, wounds ; the relapsing into which is a prognostick of direful sufferings : David fell by a woman, Lot by wine, Peter by a wench, but we do not read they turned back into those sins after the washing, not loving these iniquities in their practice again, which once by repentance they had vomited up, or re-

acting

Our Father.

413

sitting that folly, for which lately before God Prov. 26
14 they pretended to be sorry.

Let one example of a relapsed sinner throughout the whole Bible be found, that after *conviction, supplication, pardon and absolution* went back to his former irregularities, and redintegrated for all that into favour with God again; and something may be said, but since it cannot be had, let the pardoned sinner fear the snare, and pray against temptation. Job. 5.14

The Exigefis (as it is called) clears this, for after, *Lead us not into temptation, followeth, Deliver us from evil;* as if temptation and the Devil, temptation and ill, temptation and evil, were so joyned, as hardly to admit a separation. And in earnest, we read of few assaulted, but were either killed, wounded, or skarred: Job, it is true, cursed not God, yet he cursed the day of his birth, which God made, and uttered some words which God did not relish. It is an excellent observe, that the fall of the two wisest, Adam and Solomon, was so great, that (though upon little Job 38.2 Page on the L. P. ground) their salvation is questioned, which is a punishment their fall deserved.

The strongest Peter, that is, the most rocky Christian, being but an earthen vessel, may 2 Cor. 4.9 get a crack by temptation, which in an circuit through the world, should obsequitously make us listen to our Saviours direction, and pray after this manner, for the way of man is not in himself, neither is it in man that walketh to direct his steps. 2 Pet. 3.23.

A

Pater Noster,

A poor man in Leipzig, having murdered and robbed the Master, Mistress, and Children of a Family, declared, when attaqued and apprehended, that he had been hungry three days under a stair, studying how, yet abhorring to do the deed; and in deliberating whether to do it, it was whispered by an unknown voice, *Fac fac, do it, do it;* upon which being encouraged, he attempted and executed that bloody crime. Tempting to sin is usually attended with sin, if not with the sin design'd; yet a sinful way may be forged to elude the design, which maketh temptations to be dangerous, and so much the more are they portentuous, as there is used a five-fold policy to ensnare the most Cautelous.

King on the L.P. 1 Kings 21. 2. A Temptation beautifieth the sin. The wine is sweet and pleasant to the gust of Naah; abhab rejoiced no doubt in the conceited pleasure of the not yet possessed Garden of herbss and how did Judas hugg his thirty pieces of silver, when represented unto him, in the fairest colours that the Devil or the World could possibly draw, to overballance the blougliness of that crime nature it self detests, and without the fascination of money would not commit? Hence one calleth temptation a deceitful glasse set upon vice, to make it look amiable.

Pirats at Sea will put out the Kings Colours, promising peace, and assuring friendship; so temptation will put forth the vexillum of Profit, Security, Quiet, Rest, Satisfaction, and Content, and thus Wolf-like (cloathed)

Our Father.

417

ed with the Sheeps Coat) prey upon the credulous, inadvertent, and the careless soul. Avoid therefore, Reader, first the pleasure of sin, and next the sorrow of sin, in a withdraw-
ing from temptation ; yea, when *omnia pro
spera sunt, time, all things thrives, live thou*
in fear.

Bern de
passio,
Dom.
c. 22.

2. *It maketh them frequently to commit the sin.* Peters love made him follow his master, Luke 22: 51 but fear of himself made him do it afar off, and at last overcame his love, and made him be plunged in the gulf of temptation : And as the Fishes in Jordan, glides smoothly down the River, and sports in the Sea of Tiberias, and then hopefully advancing, as they think, they suddenly fall into the dead and stinking Sea of Sodom: So had Peter been by the stream carried to perdition, if our Saviour had not turned, which made Peter be (though wet) safely landed upon the shore.

Mar. 25.
41

God stood by, and suffered Noah to drink, Gen. 9: 22 but sent Noah's own son to mock him for his intemperance, which occasioned the Father to curse his Son, which for his intobriety was a punishment to himself : Sampson saw an Harlot and went in unto her ; and Delilah at last made that Nazarite be shaven, and the Judge of Israel to be derided of the Philistines justly ; he had put out the eyes of his soul by gazing upon the face of a daughter of the uncircumcised, and they uncircumcised, put out the eyes of his body, that he circumcised, should gaze upon no other.

Judg. 16.
1

3. *It may benumme the conscience under sin.*

D d

How

Pater Noster,

1 Sam. How soon did David's heart smite him for cutting the lap of *Saul's* garment? but untill the Child was born by Bathsheba, he never reflected upon his adultery, and cutting off a Worthy from *Israels Camp*. A hand by long working, contracts hardness, to that degree, that a Thorn will not penetrat, nor a Nettle raise a blister. What more? by frequent assaults of evil thoughts, crowds and throngs of unclean desires, the soul becometh stupid (as men are laid to do by touching, though with a pole, the *Torpedo*) and its hoof being hardened by trotting in the way of the wicked, it is not disturbed, but eas'd in the seat of the scornful, the Conscience being seared as with an hot iron.

4. It may cause black suppositions because Job 7.15 of sin: What lid and dark expressions flowed from the mouth of patient Job? choosed he not strangling and death rather then life? &c. What man can reveal the inward actings of Psa. 77. Asaph's soul, when he roared under the rod, 9. Hath God forgorten to be gracious?

Such a cloud of witnessesse affrighting from temptation, oughe to inspire us to pray against it, in the words of a holy man, *Rector mens.* O my God, remove from me vanity of soul, unconstancy of mind, wandering of affection, impurity of speech, loftinesse of eyes, glutouny of the belly, back-biting of my neighbour, the desire of riches, hunting for worldly glory, the evil of hypocrisy, the poison of flattery, the contempt of poverty, for these are temptations; and if they overcome, our reckoning will not

Anselm.

Meditat.

lib. 2.

c. 2.

Our Father.

419

not be so insignificant as our licentiousnesse
makes them now to be accounted.

5. It may end in desperation. A Father speaking of the temptations of the righteous, assertes, that *pene ad lapsum*, it almost creates utter despair, as it did of late to that Yorkshire Minister, who going down to the Water-side to drown himself, opened the New Testament, and in a glorious providence first fell upon that of St. Matthew, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Doth Christ say so, said the good man? then I will not drown my self. The soul here was bouy'd up by a miraculous and invisible hand, or then he had sunk in the mighty waters: the man might have sung, If it had not been the Lord who was on my side, when temptation rose up against me, then the waters had overwhelmed me, the stream had gone over my soul, then the proud waters had gone over my soul; blessed be the Lord who hath not given me as a prey to their teeth.

But what a dolefull ditty would the soul of a Judas, a Saul make, when dislodged the body, by the force of temptation? O I am eternally doomed to be the Devils slave, cried a convicted soul, and in so saying, impetuously threw himself out of a window and broke his bowels. Alas, alas, cried another somewhere to one, in a vision, woe is me, woe betide me: all which to prevent, keep from the brink of the Well, the edge of the Hill, the mouth of the Pit, the way to the Den, and avoid the path of death, by declining the ve-

Greg.
lib. Mo-
ral. 10.
c. 20.

Roberts
Key
Intro-
duct.
c. 2.

Mat. 11:28

Psa. 124:7

Horrib.
Hist. ur
sup. 656

Pater Noster,

ry occasion of temptation. And pray, 1. *That they come not.* 2. *That they conquer not.*

2 Sam. 19

3

Gen. 10.9

That our eyes may behold no *Delilah*, nor ears hear the voice of *Zonadab*, nor our hands handle *Judas* silver, nor our backs that it wear nothing of *Achans* garment, our ringing none of the rich gluttons fare, our noses smell-nothing of the blood with *Nimrods* hounds. I knew and heard a Malefactor affirm she smelt the blood of the murdered then in his cloaths, and at a great distance, certain dayes after the fact.

Mat. 8.

25

Pray, Reader, against such devices, I say, pray, for it was not rowing, but *Lord save us, or we perish*, brought the Disciples safe to land.

Greg.

Moral.

I. 8. c. 4.

Ib Hom.

16. 10

Evangeli.

Wishart

19 Lect.

ou the

L. P.

Palladius consulting with Macarius about his temptations, was advised to tell them, that he kept the walls of his Cell for God. And indeed we ought to keep both the walls and furniture of the house for God, temptation being so daring, that if the door be not open, it will creep in at the windows, yea, uncover the roof, and take possession. It is *pugna contra malignos spiritus*, a fighting against evil spirits, and they will not be said nay, having a three-fold stratagem to conquer and overcome : 1. *Suggestione.* 2. *Deleatione & Confensu*, suggesting or prompting the mind to ill, then alluring the affections to betroth it, then commanding the will to consent to it.

Or first, bewitching the sense, then inflaming the appetite, and lastly, causeth the action,

G

Our Father.

421

& ut hoc non hoc fiat, that it be not done, that God suffer us not to answer the desire of temptation, nihil enim sit, nothing being done, but when he either doth it, or permits it; this Petition is offered up, the Saints thereby begging perseverance in sanctity and holiness in the whole man, which as it is Gods 1.2. c.6.
Temple, ought to be kept clean for him.

*Ang. de
bon. per-
sever.*

I can find no convincing argument persuading, that *Manuel* under the title of the *Testament of the twelve Patriarchs*, to be a real Patri-History, yet it seems the Treatise is ancient, arch. and touching the case in hand, *Benjamin* is pag. 144 personated, to speak pertinently, thus, *My children, shun the naughtiness of Belial, for at the first he delighteth those that obey him, but in the end he is a sword, and father of many mischiefs, for the mind having once conceived by him, it bringeth forth envy, then despair, then sorrow, then bondage, then neediness, then troublesomness, and then desolation: for which cause Cain was tormented with these seven punishments by God, and in seven years had still a new plague, &c.*

Lead us not into temptation, shews, we regard and notice their force, and would have it dissipated and overcome, which shall be, we using against it the Word of God, and faith in God, and prayer to God.

Eph. 6. 17

It was by Scripture that *Christ* the second *Adam* overcame the tempter, not that he had no other weapon, but he would use no other, to teach us to depend and

Mat. 4. 4

Pater Noster,

and trust to its edge, when tempted to gluttony, as he was in the first temptation; to vain-glory, as he was in the second; or covetousness, as he was in the third; all which he overcame by the Psalms, and Moses, when the first Adam tempted to the same sins, was soylled in the first assault: In both which it is observed, that Adam yeelded to be as God, when Christ left it doubtful, whether he was the Son of God; by humility destroying the first Adams lostitesse.

*Jerom.
in Mat. 4*

*Plut.
Apoph.
in Agesil.*

*Chrys.
Hom. 12.
in Epist.
ad Colos.*

*Author.
Imperf.
Oper.
Hom. 3.*

*Jerom.
Epist. 13.
ad Rustic.*

Therefore omnes Scripturas, let thy mind and heart be upon the Law, and believing that word, Resist the Devil, and be will free from you; answer all temptations, as Agesilaus answered that question, What benefit the Spartans reaped by his Laws? answered, The contempt of pleasure; or if you will take a more understanding Teacher, Are you tempted to Covetousnesse? think of Paul's bonds: To Concupisence? ruminat upon Paul's prison: To Distrustfulness? remember of Paul's chain: To Gaudiness? meditate upon Paul's penitence: To Delicacy? reflect upon Paul's tears, his hungering, his fasting, &c. do this, and presentia ridebimus omnia, we shall overcome all tryals. Or if you will yet go higher, Art thou tempted by diseases, by death, by losses, in thoughts, of distrust, &c. or persecutions? remember Christ his scriptum est: It is written, eye the Law and Scriptures, observe the Saints, remember Jesus, and that the Word of the Lord endureth for ever: Initate what is good, consider what is holy, build

build a Solomon's Temple in thy self, let light
be in the holy of holies of thy soul, set an
watch at the door of thy mouth, give not thy self
over to temptation, and he who keepeth thee
shall not sleep.

Yet our life being so full of temptations, that
non immerito, it might be called a temptati-
on it self; we are both to be watchful of
them, and pray against them, that we may
be protected by the shield of God, unto which,
prayer must either be effectual, or we are in
vain taught to pray in this Scripture after
this manner, *Lead us not into temptation;*
and that we be fitted to pray, we are exhorted
to watch, that temptations may be taken
at first, while young. In that just now cited
suspicious Manuel, Joseph is represented ad-
vising his sons to chastity, giving them an ac-
count of the fluenesse of Memphitioa his Mi-
stress, who came to him, sometimes to learn
the Word of God, sometimes to pray, that
he would pray God might give her a son,
which he did, not knowing her meaning, &c.
Temptations are generally wary, which should
make us chary, and when intricat, to call for

Pag. 137

2Pe. 2.9

Moreover, in dealing with temptations, the
King of Syria his policy will be useful to
fight against the King of Israel himself, thy
master-sin; David declareth he was upright,
and kept himself from his own iniquity, that
which is nearest, inmost: And it is happy,
as one saith, and well, when the soul is ac-
quainted with temptation, as Rhoda was with

1 Kings
32. 31A&. 12
13

Peter;

Ser.
5. in Ps. 2;
Qui ha-
bitat.

Page on Peter; It is Peters voice, said she: It is Sa-
the L. P. cans voice, it is the fleshes voice, lay thou,
and flee from it, not for joy, but abhorrency.
When David was tempted to number the
people, he saw not the drift of the temptation,
but Joab did; yet all his rhetorick
could not perswade that King to desist from
following the temptation, untill he smarted
for his folly.

2 Sam.
24. 3.

It is a difficult task to distinguish the voice
of Satan from that of the flesh; yet touching
the first, I have read a twofold rule, as-
suring they are immediatly from Hell, and
from the Devil: 1. When they are sudden, un-
expected, drawn from no premisses, but like a
flash of lightning (not for its going) but for
its coming. 2. When they are out of the road
of natural corruption, when horrible, destruc-
tive, and contrary to the very principles of
carnal self, like that story of a certain Wi-
dow, who being delivered of a child, could
not get it baptized untill she discovered the
father, which she resolving to conceal, first
killed her child, and then hang'd her self, and
this coming to the ears of a Scholler who was
the father, he stob'd himself to death; which
related to the ears of him who refused bap-
tism, made him hang himself also. Now

(saith my most worthy Author) who can doubt
but all this was done by the instigation of the
Devil, lying so far from the high-way of Hu-
mane frailty, that they are not to be seen in
it, say I? To which may be added, drenches
for destroying births, murthering of infants,

Trap. in
Johsp. 13

com-

Our Father.

425

committing incest, bestiality, Sodomitical embracements, or the like.

Satan, after a soyl, may depart for a season, watching a fitter opportunity to tempt ; he is called Beelzebub, that is, a Prince of flies ; either as the learned think, his image was in that likenesse, or worshipped among the *Ekronites*, when molested by that creature ; this is sure, that like a fly, if he be beat off, he will come on again, and by some enticing way, may be not yet urged, fetch the soul from its former redsafnessé, to follow him ; which he can do with more skill then *Catilis* the Curtilian did, who told *Socrates* the Philosopher, he could draw none of her followers away, but when she pleased she could draw away all his : No wonder, said he, for I draw them to vertue, and that is up hill, a difficult ascent, but thou draws them down a Precipice, thrusts them down a hill, which is easie. We are by natural corruption still travelling upon the edge, and Satan hath, and will, try many wayes to give a thrust ; and we accounting our passage easie, are delighted with the change, and love not to return back again.

Temptations may be compared to that raging sea, conceited to flow upon a poor Traveller, who saw moreover a raging Lyon coming towards him ; and at the same instant, an ugly serpent creeping into his breast ; all which made him cry, miserere, for a remission of sin, and delivery from death, for which, by a voice, he was advised, saying, fuge, sperne, contere, corono, flee from the sea, defend thy self

2 Kings
1. 2.

Aelian.
Hist.
Var.
lib. 13.
c. 32.

self from the Lyon, bruise the Serpents head, and I shall crown thee with glory and victory; the issue of every religious resister, and wrestler against temptation, there being a Crown for the victorious.

Lead us not into temptation.

Rom. 1.
28.

The danger of temptation being so great, it is time to appear for caveat against harsh conceits of God, and touching that, it is fit to inquire whether he be the Author, or cause of the sin committed, since he is the leader to temptation; the ground of which surmise is founded upon those Scriptures expressing his hardning of Pharaohs heart, giving up the Gentiles to a reprobate mind: For answer to which, we shall clear, 1. That God is not the Author of sin. 2. What may be the true cause of it.

Denz. 25.
16

As introductory to which, we distinguish betwixt Gods willing, nilling, and permitting sin; It is unquestionable that he wills not sin, that is, commands it not to be, it being neither among his works, nor in his Law: It is as evident, that if he willed not the same, it should not be, he being able to reduce both Devils and men to order, that he permits sin, is by few denied; and its permission is consistent with his Law, he beholding it, as a Prince might do a thief. In short, to say he commanded sin, were to deny his holiness, to affirm

Job 3. 10

Our Father.

407

affirm he could not stop it, were to insinge his omnipotence ; and to attest he permitted it not, were to deny his providence, and somewhat to exist that gives Check-mate unto his power, with which also he bath nothing to do; for if we err not, Josephs selling, as well as Josephs dreaming, is to be referred to Providence over-ruling. Gen. 50. 20 Chrys. Hom. 64. in Genes.

He saw Cains envy, which cannot properly be said his willing, or nilling, having a productive will which worketh on things, as the cause on the effect, but by a permissive will he is a spectator and beholder, as in that case of the Babylonish Ambassadors, and Hezekiah, whereas he withheld Abraham from sacrificing Isaac, by a contrary precept, leaving the other to himself for discovery of himself. Gen. 4. 6 2 Chron. 32. 31.

This is excellently figured under that parable of King James, of a Nurse having a child, but beginning to go, who may be said justly to make the child fall, if she leave it alone knowing it hath no strength without help for self-supportance, so God Almighty, as before is said, is said to lead us into, when he leaves us in temptation ; and though he can say little or nothing that cometh after that King, yet for the case in hand it may be said, though the Nurse may be shent, yet God is not to be blamed for his relinquishing : For, 1. He is not obliged to hold us up. 2. We oft conceit our selves to be strong. 3. We had more strength, and he is not bound to repair broken shewrs. 4. He can cure us, and make us better. And, 5. Such as falls, blame themselves, Mr.

King.
James
Mediat.
on the
L. P.

Pater Noster,

ver God. *Judas*, an *Achab*, go not without their own heart charging themselves with the production of sin.

Aug. de
Civit.
lib. 14.
e. 13

Zam. I. 13

And it may be attested also from reason, that God is not the Author of sin, there being no evil work, without the precedency of an evil will, which floweth not from him, as is apparent from the nature of God, the Law of God, the nature of sin, and the bitterness of the death of Christ.

The nature of God, being once known, darknesse may be thought to flow from the Sun, as soon, as clearly, as sin can be suggested to originat from him, when the root of all sweetnesse shall be embittered, and the Suns darknesse in his Eclipse be defended, as proceeding from its self ; then, and not before, can sin in reason be thought to proceed from God, he *tempting no man, that is, to evil*.

The Sun-beams light on a Carrion, and also on a flower, that the one is sweet, the other not, proceeds not from the Planets influence, but from the delicacy or rotteness of the thing scented. The Musician stricketh on an ill-tuned instrument ; that it soundeth, indeed he is cause, but that it soundeth ill, emergeth from the vitiosity of the instrument : yea, what though our shallow judgments fathom not the *Abyss* of Gods innocence, rather let us charge our selves of ignorance, then him of injustice, for to use the words of our Royal Expositor, and a Father, in so high a point, it is fit for every man, *sacerdotis fabrietatem*, to be wise unto sobrietie. Respect

King
James ut
supra.

81.

Our Father.

429

Respect the expresse will of God, or his *Scriptures*, and their aim, scope, design, energy, and end is, to bind, curb, and destroy sin : It was in mans redemption said to mankind, *Job. 5. 14* sin no more, and the Apostles praying, preaching, amounted to this, dearly beloved, abstain *1 Pet. 2. from fleshly lusts.* Behold also the nature of *11* sin, and it is a departing from God, it is called a work of darkness, and by it the flesh *Eph. 5. 11* striveth against the Spirit, evidencing, that the wise God gave no consent to its being ; for, who would appoint a power to check and restrict himself ? and though none of these might, yet the bloudiness of the death of Jesus, the strong cryes he put up, the bloody sweat he suffered, the shamesfull and painfull *1 Job. 3. 8* death he under-went for the expiating its guilt, the destroying of its work, cleareth his detestation thereof ; to all which add, that in the highest accusations of an awakened conscience, the sinner roareth against himself for *Mat. 27. 4* yeelding, not God for leading him into temptation.

Once more consider, there is in sin two *Aquin. 2.* things, First, the *Act*, and next, the *Deformity 2dze.* or *obliquity in that Act.* The strength by *Quint. 79.* which the Murtherer puts forth his hand, is *Art. 2.* from God ; but that he doth it to kill, is from another efficient. The rider causeth his horse to go, but if he halt, it proceeds from some debility in the beasts nerves. Judas eyes saw the money which was from God, his fingers told the money from him also, but the sin for which

Pater Noster,

which he had it, he chargeth solely and wholely upon himself.

Rom. 1.
29

Gods giving up the Gentiles to vile affections, to a reprobate mind, implyeth not his Agency therein, but the Retaining of his grace, and leaving them to themselves, being otherwise not bound to do, as was the Nurse in the above-mentioned similitude.

1 Kings
12. 15

And the same serves to answer, if the Lord be said to be the cause of the defection of the ten Tribes from the house of David, with this addition, that when it is said to be of him, it is understood of the disposing the proper causes thereof, for the punishment of Rehoboam, and fulfilling the Prophecy made against

Aug. de
Civit.
Dec. lib.
14. c. 27

Solomon, quoniam qui providenter atque omnipotenter, he in his wisdom being able to rule all things, whether good or evil, for his own purpose. The cause of Judas selling Christ, was Covetousnesse ; Pilats crucifying him, was for Fear ; all was of God, that is, the ordering of these things, for production of the great end of mans redemption.

Act. 4.
28

Fore note, his permitting sin is not *otiosa*, a bare looking on, to behold it, and no more ; neither is it *Tyrannica*, as to command its actions, or approve its workings ; neither is it *libera*, as if sin were not under his providence, and had liberty to run and come where and how far it pleased his permission, being determinativa, determinative, he appointing how far it shall go ; and further then his Law, neither the Jews, nor Pilat, nor Judas, nor sin, nor the Devil can go : Jesus may be put to death, but

Binch.
Mellif.
Theol.
loc. 12.

Our Father.

but who can hinder his assuming life again, it
being so determined by God?

A Hermite oft deluded by the Devil, being
caught, and having heard many things from
him, supposing he had been an Angel of light,
was at last advised by his Familiar, to slay his
son, who abode in the Cell with him, for
procuring to himself equality of glory and
dignity with Abraham, for which glory, de-
lirus iste senex dementatus, the deluded old
man attempted the act of murther; but the
boy by flight and nimblenesse escaped for, and
with, his life. Here was temptation yeelded
unto, but the sin of the temptation, as to its
term, *vix.* as it ended or designed the boyes
life, God frustrated and bound it up, that sin
could not do it.

It was for this, *viz.* lest God should be con-
cluded the Author of sin, that some of late
read or said these words, *Suffer us not to be
led into temptation, in stead of lead us not:*
To detect which folly at large, were to be
like them who said it: But this may be said,
that these indeed were wise and holy in their
own conceit, that thought the Gospel wanted
their pertinency, or the Lords Prayer their
correction; as if Jesus did not know how to
teach apposite devotion, without their dire-
ctory; why was not Moses refined? and that
ordinary expression expunged, God hardened *Erod. 7.*
the heart of Pharaoh? but where was the be- ³
nefit of the change? For if God suffer a Da-
vid to be led into temptation, having more
power, wisdom, and strength, than David had,
he

431

Hondorf.
Theat.
in Exem.
Tertii.
Precept.

Gen. 30. 6

Pater Noster.

he is by that known rule, *qui non prohibet peccatum*, he who can hinder sin, and doth it not, commits the sin, equally as guilty of the sin, as he should appear to be, had it been said, *Lead us not into temptation*; which yet is a more Scripture-like expression then the other: For who in Scripture is said to harden Pharaohs heart? It is answered, God. Who stirred up David to number the people? It is replied, God, he permitting Satan. Who mingled among the Princes of Zion the spirit of error? It is said, the Lord. Who gave up the Gentiles to vile affections? it is attested, God. In these and such-like expressions he is not said to suffer it to be done, but to do it; and if it be demanded, who leads men into temptation? I answer truly, because Evangelically, *Our Father which is in Heaven*, &c.

Isa. 9.14
Rom. 1.16

Cyp. in
Texto.

*I Cor. 11.
I.*

It is true indeed, Cyprian reads the words, *Et ne nos patiaris*, suffer us not to be led, being constrained, as some others also, so to speak, because of the Manichean Doctrine, of two supremi beings, one of God, whence all good: and another of the Devil, whence all ill; but, who knows not that the Fathers must in many places, as light Gold, have their allowance, and in feeding upon them, they must have salt? and enquiring only of such, whether their changing *lead us not*, to *suffer us not*, was to consume heresie, or to broach novelty, I go forward knowing it may be a good Commentary, as with Augustine.

In *Lead us not*, there is no harm; for besides

Our Father.

433

sides our Saviours authority, there is this in reason may be said for its innocence, that Gods leading is not a dragging ; man is not forced, though led into the field : for being led into imports, consenting to ; hence that Precept, Resist the Devil : neither is it determining, *Fiunt temptationes enim per Satanam*, temptations not flowing from Satans power, but in Gods sufferance, and Lead us not, imports a confinement of Satan, a binding of him up, that though he desire to, yet he never may devour us. Our fear not being primarily of the Devil, but in God, his forsaking us, nothing being able to hurt without his permission.

He led Cain into the field, and he died, but succoured Peter, and though wounded, yet he was not killed by his foe ; he so ordered Cains sin, that he became a terror to himself ; he so disposed of Peters fall, that he is a notable example, of mans frailty, and Gods compassion ; he orders the fair, and so he doth the foul weather ; and for the one, or removal of the other, he is still to be addressed unto.

If we search into the true cause of sin, and speak properly, we shall perceive it hath no cause, yet since it is, it must have a principle, an Author, an Origin, and fountain ; and to lay the saddle on the right horse, the cause of sin, is either without us, which is the Devil, or within us, which is our own corruption.

Against the first in this Petition, we pray, and for his chaining, he oft holding up the wrong end of the Perspective, making sin either not visible, or so little, that it may be

Gen. 1.14

Aug. lib.
2 de Ser.
in Mont.
Dei.

Cyp. in
Orat.
Dom.

Gen. 4.14

Job. 8. 44

Gen. 19

Pater Noster,

attempted, saith corruption, without danger, or contrary by a magnifying mirror, he makes sin to appear of a despairing bignesse, that it cannot, that there is no hope of pardon (*saint both he and corruption*) he is that spiritual murderer that wounded our first parents, that contrived the death of the Son of God, *Judas covetousnesse*, and the *Jews malice concurring*. He is still tempting us, in visions, dreams, by ill example, alluring the old to covet, the young to lust, the rich to pride, the poor to despair; and in short, had it not been for this tempter, it is probable sin had never been in man: by the inordinat desire of knowledge, he chaff'd the Virgin Wax of *Adams* innocency, with such Art, that it received his own image of insanctity, who transmitted the same, as well as his nature, to his unhappy posterity; but since God had mercy, and saved *Adam*, we here recurr to the same compassion for deliverance from the old tempter.

At *Friburg* he appeared in Ministerial habits, to a good old man dying, with Paper, Pen and Ink, to write down all the sins committed in his life; and after much importunity, he was ordered to write down, first, *The seed of the woman shall bruise the head of the Serpent*; at which words, throwing paper and all on the ground, the spirit disappeared, and the old man died comfortably, God not leaving corruption to it self, though Satan attempted excitation.

To scan the length, or discover the various ways by which the Devil suggests or
tempts

*Job. 13.
27*

*Gen. 3.6
66*

*Hist. de
Spect. I. I.
Spect. II. 7*

Our Father.

435

tempts to evil, is a darker mystery of iniquity than man can clear ; and the darknesse that is in our nature (*where he usually keeps*) is so grosse, that we cannot trace him : Yet as the Countrey of Hamsem, though covered Purchas with so obscure a darknesse, that no neighbouring Province dare either enter in, or can see any thing in it, and yet by the voice of Men, crowing of Cocks, neighing of Horses, which is heard, it is concluded inhabited : so by the noise, roaring, fightings Satan makes in the heart, it is evident he is there ; and being it is not in our power, we have recourse to our Father, to be delivered from him, yea, secured from our hearts, a Province in the Kingdom of Man (as the other in Armenia) so dark, that it exceeds Cimmerian darknesse (a proverb thought to rise from the above-mentioned Countrey) that our selves cannot see into it, untill the glorious face of God, as the Sun, shine in upon us ; and when that is done, its intricacies and slienesse, still enforceth this to be said, *Lead us not into temptation.*

As the case is now, natural pravity, hardness of heart, infidelity, and all other vices arising from the soul, as sparks from the fire, tempteth Satan himself to tempt us, and gives occasion by supine sloath, for him to work us easily to his mould : God is generally so forgotten, his Son is ordinarily so slighted, and the Spirit so oft despited, that we expose our naked breasts to the tempters shafts, as if their poyson and heat should be cooled, and deaded,

Pater Noster,

deaded, before they reach our hearts. It is said of one, reading those words of St. John, *The Word was made flesh;* and not reverend enough in his behaviour, a Spirit gave him a blow on the face, saying, *If the Word had been made a Devil, the Devils never forgetting that mercy, had eternally been reverently thankful:* But since this was not, how respectfull and mindful should man be? yea, how vigilant against himself? and how watchfull against temptation? that by them God be not provoked, imitating him who was so werry, that he knew not if ever the Devil had beguiled him twice in any one thing. Temptation not being the caule of our falling, but our inadvertence, dulnesse, and instability, whereby we shall even without outward violence, (as that house builded on the sand, which) will sink, though neither winds nor flouds should rise.

Nicolph.
Eccles.
Hist. lib.
xi. c. 43

Chrys.
Hom.
Quod
nemo,
&c.

Satan that old Serpent being the father of sin, and our own lust its mother, adultery, fornication, uncleanness, &c. its progeny; Moses rod and an evil conscience, its attendants; diseases of the body, consumptions of estate, and destruction of the soul being consequences thereof, we are to pray against it, and temptations to it, which shall suffice for the matter, and follows now the order of this Petition.

It followeth, *Forgive us our debts,* that relating to sin past, whereas, *Lead us not,* insinuates our desire to be redeemed from sin to come, and in both implores the sad and perplexed estate of poor mortals, who can no sooner have sin remitted, but must expect

from hell to be freshly assaulted, and led into temptation, which generally is an usher to signal, great, and sad evils prayed against in the next Petition.

C H A P. VIII.

But deliver us from evil.

THIS is a Petition calling for the effectual accomplishment of that promise made by the Holy Ghost to the searer of the Lord, viz. that he should not be visited with evil: And with an Ancient is oft reckoned a distinct Petition, being *septima & ultima*, the seventh and the last. Yet again the same Author hath a modest *videtur*, a probability only that it may be so. Many of the modern Authors beholding this but as an explication of *Lead us not into temptation*, will have this not to be differenced, so much as to sense one Petition. We are clear for his judgment who asserts *parum refert*, it is no great matter whether we hold this to be so, or no; and he is pertinent among reformed Writers, who concludes they may be reduced into one, yet are not so, one, but they may be divided into two Petitions, that is, in the general and implicitly, they are one, in particular, expressly and actually they are two.

And considering that every evil is not temptation, and that in *Lead us not*, &c. we pray

E c 3

Prov. 19

²³ Aug. de

Ser. in

Monte

Dei.

Ib. Ec-

chirid.

ad Lau-

reot. c.

¹¹⁵

Barrad.

in Orat.

Dom.

Hoish 23

Lect. on

the L. P.

Page Ex-

pos. of

the L. P.

that

Pater Noster,

Chem.
de Orat.
Dom.

King
James
Medit.
on L. P.

Glos.
Ord. in
text.

*miseras
malorum.*

that no evil may be done, whereas here we pray that no evil may be suffered; we shall handle them as a distinct Petition, which is approved not only as most ancient, but as most rational, clear and edifying: and as nature's motion is more swift the nearer it approach to the Center, so shall we make the more speed to arrive at our place of rest, this Prayers *signaculum*, Amen.

It is to be adverted, the Vulgar Translation hath in Luke curtail'd this Prayer, by omission of these words, holding it contained in *Lead us not into temptation*; but being originally in both the Evangelists, man is not to be wise above what is written, especially when the matter written, *continet tantum*, hath as much in it as the retained part, which here it doth, for *pray we not, for the doing of Gods will, for the coming of his Kingdom, only that we may be delivered from evil*, whether visible or invisible.

In this last as in all the other Petitions, we shall make enquiry into the matter, and next the order of this, the first hath *deliverance* in its mouth, and *evil* in its eye, *a malo*, so sin may be called from its *blacknesse*, and therefore as evil it defileth, or from its cause. (say others.) for it came by an apple, and therefore it is evill, it causeth deadnesse? This is certain there is both natural and moral evil.

There is natural evil in, but least in this Job. 9. i Petition, blindness, deafnesse, bruises, deformity, or any casualty marring the beauty of man, is herein deprecated in this, the child prays

prayers against cuts, hurts, before he play,
that Mephibosheths misfortune happen not un- 2 Sam. 4.
to him in his sports. 4

There is moral evil in, and most in this Petition, against sin, our prayers here ascend, our heart continually as the sea, casting forth the 1sa. 57.
dirt and mire of adulteries, and all lascivious- 20
nesse in their acts, or fumes, and falling down Mar. 15.
by either in hours of vengeance, except scat- 19
tered by the beams and rayes of mercy, we say with the Psalmist, Incline not our hearts 4
to any evil thing, to practise wicked works. Psal. 148.
Really performing what was thought Hypo-
critically written, by a vain-glorious Brap-
gadochi, over the door of his house, the Friend or Son of God liveth here, let no evil Laert. 3
enter: when as Diogenes questioned how the lib. 6.
Inhabitant himself should enter! he being ex-
cessively vicious, of which extream, there are so many imitators, that were Timon the Man-
hater alive, he would encounter with multitudes, naturally so torrid, so rough, so scorching,
contentious, that his once admired dand-
ling, young Alcibiades, for nothing, but because he saw in him fair symptomes, or rather shew'd signs of much future mischief to be done by him, towards his Countrey; I say, this act of his should be razed from Authentick Theat. Virg.
record, as wonderful, his confederats should be so numerous, evil having so universally in-
fected nature, mankind, and man. Humid.
lib. 1.

There is also political evil in, but last in this Petition. Sin and punishment, drunkennesse and poverty, are not many leagues distant; not

- Deut. 28.* not many, say I; yea, not one, each sinner, as
 15 a Muscovia servant, carrying a Curbatch at
 his girdle, wherewith he is to be beaten when
 found offending; the Delinquents breast, not
 to say his belt, having Scorpions tyed unto it,
Mark 9. wherewith he is to be scourged, and shall be
 44 tortured when doing a misse.

But generals not being pungent, the evils
 we pray against are more particularly these,
 from evil, that is, from an evil conscience,
Rom. 2. which followeth evil doing. When Adam sin-
 15 ned, he was first ashamed, then afraid, con-
 science under guilt, may, as a dog in the warm
Gen. 4. 7 Sun of worldly affluence, sleep in, or at the
 door of the benummed, but in the gloomy
 weather of fading pleasure, will in defiance
 of all resistance, fight and tear the sinner,
 either out of his rest, or out of his fin.

Pestilence and Famine attending evil act-
Ezek. 5. ons, with evil beasts; the sword, with terrify-
 16 ing diseases, are with evil interwoven, and
Psa. 31.9 tell our cities be depopulat, our families
 scattered, our beauty blasted, we beg delive-
 rance from evil.

From evil, that is, from Satan, the tempter
Mat. 4.1 to all evil, he is here so understood, that
 some will have no other evil thought upon:
 that he is understood, is certain, but that
 other evils are not likewise included, seems
 grosse; there being no circumstance of re-
 straint, we are bound to take the word in its
 largest extension, though he, as more emi-
 nent then others, proper excessum malitie,
 Chryf.
 Hom. 20.
 in Mat. for his abounding wickednesse may be principally

Our Father.

447

pally eyed, who having nothing to say against us, yet irreconcilably pursueth us for hurt. Against which wickednesse of his, even of his, we are here commanded to pray, the word *proprius*, in the Masculine, signifying properly Satan, and in the Neuter, hurts and dangers, it may be sensed: the Article *et*, being some time demonstrative, pointing at a special one, and other times indefinit for any one, and in such a summary, as our Lord here intended, we may comprehend its meaning, to be deliverance from all evil in the bulk, and Satan as the chief.

A Spanish Gentleman, and noctivagant, or a night-walker, rising in his sleep through excessive heat, intending to wash in the River, was met by one pretending the same busynesse, but tempted him to cast himself from a high bridge into a very deep place, into which the tempter was already vapouring, the Devil's feet no sooner touched the water; then he awoke, and calling upon the other for help, was frustrat; perceiving it an evil spirit, after prayer to God shiftest as he could, avoided the danger, and guarded for the future against such extravagancies; and the Religious of old, urgent and vigilant to elcape captivity, and we in this age have no reason to be too secure, though upon beds of Down.

From evil, that is hell, the place of evill, in Heaven all is good, on earth there is some good, but in hell no good. *Iudas* is said to go to

Tert. de
Fug. in
Pers.
Chem.
Orat.
Dom.
Gouge.
on the
L. P.

Gouarus
Hist.
Pag. 204

1. 103
2. 104
3. 105
4. 106

1. 107
2. 108

1. 109
2. 110

1. 111
2. 112

Pater Noster,

Pelarg.
in Ad.
Apost.
c. 1.

Gaspar.
in text.

Bern. in
Vigil.
Natal.
Dom.
Ser. 5.

Greg.
Naz. in
Sent. 48.

Porches.
Pilgri.
Image ut
supra

Ser. 42

to his own place, that ~~this~~, to which he was adjudged, his merits worthily casting him from the Apostolat, of which, in, and by, his hypocrisy, he only keep'd possession; from which place, worse then that wherein he died (which yet (as is said) was so stinking, that men were forced to stop their noses, through unwholesome scents,) we beg here freedom from our Father, letting him, viz. Our Father, in the preface, in opposition to that evil one here, begging his good, against the others evil, oppoing person to person, things to things, *a Father to a Foe.*

Behold this evil, through the prospect of Scriptural threats and exhortation, and an evil example, and an evil death, is easily perceptible; all the Law and Prophets, by a Father, is summed up in this, viz. to eschew evil, and do good, but Drunkards, Blasphemers, Idolaters, Jews, Turks, seeking still to debauch, there is strength to resist their solicitations, violence, their frauds, and their enticements, here prayed for, that though men accept favour from such, (which yet ought not to be done, saith some;) yet certainly no kindnesse ought to lure us unto, encouraging them in unholy performances.

There is a people near unto Armenia, called the Cardi, whose Barbarous cruelty, especially to Christians, hath circumcised their country, and made it be called *terra Diaboli* Devil's land, and it is to be lamented that so much of the European continent, or indeed so many of its Islands, may be thought to be governed

Our Father.

443

governed by the same Sovereign ; yet how prevalent soever that Fiend be, to prevent the spreading of his dominion, as well as restricting the exorbitancies thereof, yea, for repelling its force, and nullifying its being, we pray, *in deliverance from evil.*

Not only this, but a peaceable departure and removal is here beseeched ; the death of the uncircumcised, or to die by the hands of a stranger, being a curse ; yea, not to die the common death of all men, or a mans own death, being both sad and dangerous, is by all men (except inconsiderat) deprecated under the notion of evil, fire, water, and sudden death being comprehended therein, in the judgement of a learned Interpreter.

A Scholler quarrelling with one of his companions over night, in the night in his sleep, entered the others Chamber and slew him, returning still asleep into his own bed, declaring next day he dreamed he had slain his Comrade : Here was temptation and evil both done, and suffered ; yet such, Reader, as may befall both me and thee, which should make us pray against evil, whether in its causes, or in its occasions, whether for our selves, or others.

It not being deliver me, but *U*s, from evil, without which charity, neque multa, neque magna, the doing many things, the doing great things, being not good things, availeth nothing ; but let it be still remembred, that the greatest Evil, viz. the evil of sin, is to be guarded against, sicknesse, poverty, death, having

2 Cor. 4.
4

Ezek. 28.
10

Stella in
Evang.
Luc. c. 11

Gow.
larts
Hist. ut
supra.

Aug.
Cobr. Do-
natis de
Baptist.
I. t. c. 9.

Pater Noster,

ing no such bitter influences on the Conscience, or on the Soul, as transgression hath: for how pleasant soever it seem to flesh, it shall be toylsome, burdensome, and tormenting: we read even of *sowre honey*, such is sin, of *heavy land*, but evil is heavier, for, that will rest at Earths Center, but the other presseth to Hells bottomless bottom, therefore most to be prayed against and feared upon our Earth, that from it by the power of our Father in Heaven we may be delivered and made watchful against it; I say *watchful*, for to pray against evil, yet study to do evil, is bold impiety, and shall end in mischief.

**Porches
Theatre
of Bes,
c. 32
Deut. 32
22**

**Prov. 28
14**

**Hafen-
muler
Hist. Je-
sus. p. 60
Sect. 2.**

**Psal. 119
23.**

It is said, the Jesuits have a Law secluding women from their Colleges, and if any, through the Porters inadvertence enter, the dust upon which she trod is to be gathered, and extruded the gates, lest they be defiled; to preserve chastity is good, and to fear evil is happy; but to avoid sin, the Heart more than the Earth is to be heeded, and the soul of man rather than the sole of the shoe, is to be respected, and praying, rather than such fooling, is to be used as a proper antidot and remedy against sin, or evil.

**Ass 28
4.**

But deliver us from evill.

THE pernicious consequences of sin and evil, are so numerous, that nature it self prompteth natural men to endeavour an escape; but freedom from the tincture and stain of vice, is more earnestly pressed by the spiritually

Our Father.

445

spiritually intelligent ; yea, in fear, or in case ^{Mark. 13} of sloath, the Doctrine is feelingly urged upon ³⁷ all Saints, by the Lord of glory, in many Scriptures, particularly in this Petition, deliver us from evil, that is, from the Devil, the Author and prompter to evil, being old in wickednesse, so skilfull in allurements, that man ^{Chry. Serm. 70} with his carnal weapons, cannot defeat him ^{Ib. Serm. 71} in his invisible assaults, and therefore cry for deliverance : which Petition that we may learn, let us examine into the extent of the word *deliver*, and next the use thereof.

It is as broad as *evil*, as long as the day ; it is not à *tali vel tali*, deliverance from this or that *evil*, as Peter from drowning, Sampson from thirsting, but absolutely from all, from any *evil*, whether of *temporal, spiritual, or of eternal concernment*. The word is σωτηρία, signifying two things, 1. That we be preserved ^{Marth. 6} from falling into *evil*; next, that we be liberated ³⁴ out of the *evil wherein we have fallen*, he trusted in God, said the Jews, let him deliver ^{Cajet. in textu.} him ; and this deliverance our Father doth command four wayes,

1. By renewing our natures through grace, he washeth us by the blood of his Son, which purgeth us from our innate pollution, delivers us from the evil of a defiled soul, hard heart, dead conscience, darkned understanding, and from the guilt of impure thoughts, by lending in the nick of temptation fresh supplies of reserved grace, as a General will do to a stout and overpowered Officer.

Divines mention often of *Restraining grace*,
by

^{2 Cor. 13} 9

by which the sinner meets with obstructions in his closest contrived projects, as *Laban* did in the case of *Jacob*, which, though a singular mercy, yet superlatively amounted by this renewing grace, it consisting in a transmuting of the foul, and drawing out from its remotest ventricle, the very wishes of doing evil, destroying enmity to the Law, and seminating the love of God, whereby it is more desirable, and is indeed a delivering from, or drawing out of that dark hole, which a Gentile Learned Critick thinks is implied in these words, *gūou: nūē:, deliver us.*

2. By securing our persons from evil in his providence. In falls, slips, Sea-voyages, Land-journeys, if his holy Angels had not supported, we had been like them that go down into the pit? Hach not some in their readings, dreamings, had warnings to prepare for the Crosse? And that Book found in the belly of a Fish in the Mercat of the famous University of Cambridge, a little before these late troubles, which being in writ, and teaching preparation for the Crosse, at a publick Commencement or Laureation, was certainly a providential, if not a miraculous warning-piece of future disasters, hardly to be believed in future ages. And that was strange in that old History, of a lascivious Souldier, who attempting the chastity of a Virgin, was wonderfully struck blind, whereby with her honour the Maid escap'd intact, and untouch'd.

Theod.
Hist.
Sandor.
Patrum,
Hist. 9
Rom. 16
20

3. By restraining our adversaries through his power. Satans wisdom God hath made, and will

Fish.
Book
Epist.

will still make foolishness, and his power weakness, and the poysoned Arrows, which contrary to the Law of Arms, he shoots (called in Scripture fiery darts) become ineffectual, as touching the execution of his designed end, for delivering of his adopted from their apprehended evil; Saying to them as to the Sea, Hitherto have you gone, but you shall go no further. Hence it is, Deliver us from evil, not evils; that we should not be revenged at one another, but united against Satan, he being the head in which evil is most desperately plotted.

4. By detecting the world, in shewing it in its native dresse. That often by the golden Apple of some gaudy and finical pleasure, interrupt us in our course to the New Jerusalem; in going aside with *Judas*; in falling back with the *Galatians*; in embracing this present world with *Demetor*; with those hypocritical painted countenance, strong men have perished; but the deformity thereof in the withdrawing its mask, being viewed, creates in place of *Love*, a detestation of its blandishments, and a derision of her wheynings.

To conceit a purgatory in this prayer, is to bring strange fire into the Sanctuary; for unless it can be proved, that Christ hath not compleatly suffered for our sins, or that his bloud *cleanseth us not from all sin*, we cannot fancy any suffering of our own, to be either just, or profitable: And when the Apostle teacheth that *righteous men, naming himself, is present with the Lord, when absent from the*

Eph. 6.16

Chrys.
Hom. 20
in Mar.

Gen. 38
16
Gal. 5.7

Hug.
Card. in
text.

¹ Job. 2.
⁷

² Cor. 5.
⁸

2 Cor. 5. the body ; and that when this earthly Tabernacle is dissolved, they have one eternal in the Heavens. It is wondered how Rome entertains the Doctrine of purging souls, in a distinct locality from either ; and where is that blessed rest they possess that die in the Lord, if there be a burning Purgatory ?

Psal. 91. Deliver us from evil, that is, from the Devil, World, and sin, and in all spiritual conflicts, God having a City of refuge from the inticer to evil, and in case of seduction, hath the kindnesse to bind up their wounds by the

Num. 35. death of the High Priest, antidoting the souls of the deluded against the poysoned Arrows, which either by force or stratagem, Satan, or any of his complices can throw against them ; David and Peter fell, and yet were delivered after they had sinned ; Joseph was delivered and he had not sinned, and many of the righteous are delivered by death, least they should sin ; which last, though it be not the lot of every Saint, (for Daniel saw the captivity) yet it hath been the prayer of the

Isa. 57. 1. Elect, as Paul of old desired, to be with Christ, and long after him, it was said of Satyrus,

Ambros. non nobis erexit es, sed periculis, thou art not removed from us but from evils, and in *Funeb.* the last age, an holy Germain desired removal, for three causes, to behold Christ, enjoy the *Orat. de* company of the Saints, and be free ab implacabilibus odiis Theologorum, from the furious *Obitu.* disputes of contentious Scollars and Divines.

Stryr. Deliverance is that copiosa redemptio, a full redemption from evil, 1. By prevention, that

Mel.

Adam:

id vit

Strigelit.

Our Father.

449

it come not, 2. By subvention that it conquer
not, 3. By plenary liberation that it never
come. And if our houies be haunted, by evil
spirits, (to passe the proving that we are
not obliged to dwell where Satan is an in-
mate; or to speak to him without special re-
velation) besides that courage, and faith
which is to be exercised, and a godly life, fast-
ing, prayer, and this prayer, are proper means
to be delivered from that annoyance.

In bodily distempers, worldly crosses, not
charmes, but prayer is to be made use of, for
our deliverance, as did the Christian Army un-
der Bren King of Jerusalem, besieging Damia-
ta in Egypt, when provision was brought into
their tents by the over-flowing of Nilus,
bold fishes swimming throughout the Leagure,
to their great terror and amazement, in that
manner that Souldiers took them up in their
hands, but the sawce being more then the
meat, by prayer and fasting the river was di-
verted, yea ditched, that it returned no more;
by prayer and thanksgiving throughout the
army, by open Proclamation. Afterwards
the city being taken, great spoyl was found,
and by applying the same medicament, great
cures have been wrought, and great evils sen-
ced against; for as it is said of Maro in the hi-
story, it will cure feavers, remove devils, dis-
charge avarice, heal wrath, cool lust, cure
sloth, and command intemperance to be gone;
the prayers of the penitent be a Catholicon,
proper against all diseases.

Pag. Ex.
of the
L. P.

Lavater
of spiris
lib. 3. c. 6

Fall.
holy war
lib. 3.
c. 25.

Theodo
in vita
Maron.

Pater Noster,

S. P.
Basket.
Dis.
on the
L. P.

Tatian.
Orat. ad
Græcos.

Matth. 5.
25

It is a question well started, and wisely answered, by a person of learning and honour, why in this prayer we have no Petition for a joyful resurrection, or for eternal life, for to let passe what is contained in Thy Kingdom come, it is sued for also in deliverance from evil, it being the highest step we can attain unto in this life, and by it Christ saies, Friend, sit up higher; and therefore are we delivered from evil, that we may be delivered unto Heaven: I say, we, for again it is, deliver us, not Me; neither ought we to envy or hate our Brethren, how different soever from us, all have not one speech, one accent, nor one opinion, yet non decet, we are not to quarrel with them, nor oppose their good therefore; but what can be laid, propter peccatum venditi sumus, we are by our sins separated from God, and by judgment he hath divorced us from one another, and not praying against evil, with and for our Brethren, all of us suffer evil from our God, as from our adversary, because we will not agree with our brother in the way; from which evil, with all other, good Lord deliver us.

And so much for the Matter of this Petition, the Order hath respect unto the whole prayer; and is briefly this, viz. there is no freedom from evil to be expected, without calling upon the Father, hallowing of his Name, advancing of his Kingdom, doing of his Will, acknowledging of his Providence, craving pardon for our offences, watching against temptation;

Our Father.

451

ptation ; all which do so secure us , that
evil shall not come nigh our dwelling .

CHAP. IX.

*For thine is the Kingdom, Power, and
Glory, for ever.*

IN our entry, this Prayer was compared to *Jerusalems Temple*, it had an outward Court ; here is a Preface, a goodly Porch like it, having no doors, because representing Heaven, the words *Our Father*, being open to all Believers. There was the holy place, here are seven Petitions ; there was the most holy place, here is the conclusion, (the comparison running not upon all four) for *thine is the Kingdom, Power, and the Glory, &c.* Words significant, yet omitted in the *Vulgar Latine*, and generally neglected by the *Latine Fathers*, because, as it is thought, not recorded by St. Luke, from which argument how much of the Gospel must be snatched from, and scratched out of St. John, because not recorded by St. Matthew ? yet retained in the writings of the Greek Fathers, *Chrysostom, Theophylact*, and the Author of *Opus imperfictum*, which passed for the work of the first named Author, generally untill the last age, and is yet ordinarily bound up with his works.

Lights
on the
Temple,
c. 13

Job. 17.11

Cajer.
Barrad.
&c.

The Romish Interpreters put a reproach generally upon this clause, thinking it hath stole into the Gospel from a custom of the Greek Church, whose Clergy said this, when the people uttered, *deliver us from evil*. But the dangerous consequence of such conclusions explods the very imagination of such base and blasphemous interpretations, and much of the Gospel by it may be adjudged mens conceits, not to rake into *Montanus* his *animadverte*; *Erasmus* his *nuge*; *Barradius* his *irrepfit*; and having spoken of that difference betwixt the two Evangelists, and the reasons thereof.

Either this must be a part of the Prayer, or most Greek copies must be suspected, or which is more, this prayer is not perfect, as wanting a form of Praise, and Thanksgiving, which makes it so opposit in St. Matthew (who registrats the prayer fully) that it ought not to be extruded, though not found in some copies, through prejudice or misunderstanding, many having it, and learned Interpreters paraphrasing upon it; yes, *Aquinas* gives it his interpretation, without any reflection upon its being a fondling, but as holy Writ, though in his text, following the Vulgar, it be not inserted, though yet it be retained in more Authentick, and more correct copies, the *Syriack*, and the *Hebrew*, which were the Originals.

King Ex.
of the
L. P.

Being not bound to err with any, holding this conclusion as part of the holy Canon, and holy

Our Father.

453

holy Writ ; we shall of it , as of the prayer, consider the matter, and next its influence on prayer. In the first it may be explained, 1. As a reason of our praying : 2. As a reason of our praying to the Father : 3. As a reason of our so praying.

In the first of these, as they are illative, and following the particle *FOR*, they weigh,

1. *The Kingdom to be his, and therefore as subjects, the supplicants are to be preserved.* It is a Kings duty to guard his coasts, secure his subjects, and protect their goods, they having no power of themselves, except to say, *Deliver us from evil, For thine is the Kingdom.* *Psa. 97.1*

2. *The Power to be his, and therefore the supplicants as unable, ought to be upheld.* It is power which makes a King, and the higher power, being God ; yea, as in our Creed, being God Almighty, the inhabitants of Earth have recourse to him for bread, for forgiveness, for thine is the Power.

3. *The Glory to be his, and therefore the supplicants as thankful, ought to be answer'd.* The beggar receiving a morsel, renounceth merit, and blesseth his benefactor, the Christian knowing whose bread he eats, ought not to forget, but being religiously thankful, bless Ambros. God for food natural, as bread, or Physick; or Ser. 42. spiritual, for mercy and forgiveness, or political, as freedom of body, credit in report, or *Psa. 145.* convenience in house, and is retributio divi-²

norum, but all the reward expected for boun-
tiful liberality. For, for hastening of his
Kingdom, teaching of his will, and delive-
rance from evil, his shall be, that is, thine
is the Glory.

Hist.
August.
in vita
Gord.

It was laid of Gordian the third Emperour, that he wanted nothing to compleat a Prince, but *Age*; and it was laid by him, *miserable is that King from whom truth is concealed*; but in the King of this Kingdom, there is no apprehension of defect, he clearly knowing all distresses the meanest subject can fall under, which is his *Glory*, and can by omnipotence deliver him out of all, for his is the *Power*, there being no possibility of avoiding his search and censure, for his is the *Kingdom*.

Psal 73.
25
23

Again we pray to him, not to Saints or Angels, the Sovereignty not being theirs; give us deliverance, assistance, say we to the Father, *For thine is the Kingdom, Peter, Mary, Gabriel, Anna, or St. Barbara, being but Subjects, our Sisters, and our Brethren, neither is the Power theirs; by grace they are what they are, but he by nature, that is, by himself, can discharge all debts, quench the hottest fire, restore the dead, stop the mouths of Lions, framed us in the womb, maketh the Heavens as a Canopy above us, and hangeth the earth upon nothing under us. For which power let him have all the Glory, and make our access by faith unto him.*

Job 26.7

It is said, that young Titus (the delight of

of mankind, as he is called) after worthy warlike exploits, was so courted, so beloved, that it was rumored he intended to rebel against his father, but he hasted to confute the calumny , and after a great expedition, unexpectedly accosted *Vespasian the Emperour* with a *veni Pater veni*, Father, here am I, Father, here am I, as if thereby he had shewed him filial faithfulness, and bear testimony there was no project of disloyalty against his *Syre*, the Kingdom being his ; and certainly, in the worshipping of *Saints*, there is treachery against the King of *Saints*, he having no Master of requests in Heaven but *Jesus*, nor no name there whereby we can be saved, but *Christ's of Nazareth*.

There may be a King without a Kingdom, without Power and Glory, in his Kingdom. The King of Spain, when all Christian Princes have quit it, styles himself still King of Jerusalem, but his authority and royalty in it, is not so great as it is when he enters Biscay, where yet he must not by Law enter, without a bare leg. But this King having a Kingdom, and in that, Glory and Power, and thele in a King who is thy Father, O thou of little faith, wherfore dost thou doubt ? he will by Power, blesse thy small store, command thy handful of meal, by authority, not to decrease, and make thy fleshlesse broath, giving him the Glory, nourish thee and thy son, more then *Dan. 1.* the dainties of a King do himself or his ¹² royal issue,

*Sæton.
in vita.*

*A&s 4.
12*

*Fullers
holy war
lib. 5.
c. 29
Heylpo.
Cosmographe.*

*I Kings
17. 14*

Yet

Yet rembember there are degrees of glory even upon earth, and though St. Paul can gloriſe God in his life, yet if his death can produc more glory, the will of God is, that the leſſe cede to the greater; so that indeed thine is the glory, is a boundary and limitation for ſubmitting to his will, in his Kingdom, and giving him the glory in the u-
moſt extremity, ſince his power can extricate us out of the deepest contrivances of men or Devils.

**Harwood
Expos.
of the
L. P.**

L. I.

Once more this clause is to be reflected upon, in each Petition of the Prayer, as *Hallowed be thy Name, thy Kingdom come, &c.* *For thine is the Kingdom, the power, &c.*

One will have *In Earth as it is in Heaven*, joyned to the three first Petitions, as *Hallowed be thy Name, &c.* *In Earth as it is in Heaven;* and this last Doxology, *For thine is the Kingdom*, to have reference to the four laſt, as *Give us our daily bread, forgive us our debts, &c.* *For thine is the power, and to do this is for thy glory,* in regard he is glorified when the feareſ of his Name are aided, defended, ho-
noured, as he was when the house of Obed-E-
dom proſpered.

There is visibly in it, Gods ſovereignty to make us low; it is not thine are the King-
doms, but the Kingdom, his being but one, and all others but his Vassals, which even beaſtly Heathenish, brutiſh, and deſtroying Nero knew ſo well, that at the re-building of Rome (which was ſuſpected to be burnt at his own order)

**Tacit.
Annal.
lib. 15.**

II. 15

Our Father.

457

order.) Sacrifices were offered to *Vulcan*, and other gods and goddesses, *Sybillarumque Libri*, the Books of Heathenish Prophetesses were petused also to have all things more prosperous for the future ; this God, this Father, this King, being a King in *solidum*, (as our learned King doth King-like interpret the words) commanding all and in all, over all, the L. P. as himself will, and all for himself.

In it there is also Gods eternity to make us fear. A Kingdom which we know is to perish, a Power that will in time fade and grow feeble, would not cause everlasting terror, were it not to be heterodox in history, it might be affirmed the Greek Monarchy to be madness rather than a reign ; and though its first Parent *Alexander* was dreaded, and by some adored, yet, was he not at last contemned, scorned, and that by his own Mother, when for want of hands, for want of respect, he lay thirty days unburied, and got earth, but by a stratagem of a friend ? *sic transit gloria mundi*, so shall the fashion of this world perish, and the glory of it become as dung, when this everlasting King shall come in power, with excellent glory, to take an account of the subjects of his Kingdom, in order to reward them for ever.

King
James

Meditation

Aelian.
Hist. Var.
lib. 13.
c. 30

For

453
Pater Noster,

*For thine is the Kingdom, the Power,
and the Glory, for ever.*

Beholding these words as a portion of the Canon, the testimony against them being negative and humane, and the Latine Fathers rather blame-worthy for omitting them, because not in *Luke*, then the Greek Fathers for preserving of them, being found in St. *Matthew*, and if omitted in some Greek Copies, or in the Vulgar Latine, the Monkish *Amanuensis*, to magnifie and uphold the honour of the same, might cover it, as the second Commandment is from the Law, because of its boldnesse to discharge Idolatry, so religiously observed in the Cloyster, though he who speaks most basely, if not blasphemously, of this Doxology, acknowledgeth he found it in all Greek Copies; and therefore from its adversary we press its reverence:

2 Tim. 4:18 yea, St. Paul in mentioning the deliverance from evil, fine intervallo, with the same breath, Arnold. mentions of a Heavenly Kingdom, and of glory Tenebris ry for ever and ever. Amen.

But controversies being out of our Province, we advance to behold the influence this Coronida hath upon prayer, and how easie is it to understand its commands for praying, Argumentatively, Confidently, Thankfully, yea, Practically also?

Great things are asked in this Prayer, things not to be scann'd by the measures, words,

Our Father.

459

words, or conceptions of creatures ; yet it is evident we are not unreasonable in our demands, *Bow down thine ear and hear, O Lord,* Psal. 86 said the Psalmist, for I am poor and needy : 12 And Christ the Saviour of the world, prays, *Father, I will that they whom thou hast given Job. 17 me be with me where I am : FOR thou lovest 24 me, and will have us still to pray, Thy King- dom come : FOR thine is the Kingdom, Power, Psa. 12. 1 and the Glory, for ever ; Arguments drawn from his Dominion, Authority, Excellency, and Eternity, &c.*

But note, the reasons are all brought from himself, we declining any boon from our own eminency, equality, or merit : and if a Saint plead for mercy, because of poverty, or holiness, it is not to be dreamed he understands self-worth, but his pressure under that exigence, unto which God by grace hath made promise of support. And moreover it is to be remembred, that the mercy is still suited in our prayers, conform to the condition we stand under, as we are weak, ignorant, or indebted, so still we desire proportionable succour, *Keep me as the apple of the eye,* saith David, and that hath first the brow, the prominency of the brow, hair-brow, the lids, the hair or latches to those lids, then the muscles and membranes of the eye, signifying that divine and secret protection, he then wanted, under his manyfold extremities, from which consideration, a judicious Author will have this clause to be esteemed honest, and not as a thief

Psal. 17. 8

Theod.
& Caiet.
in loc.

Calvin.
Harm.

a thief to enter into this Prayer from any custom of men (a dangerous conceit, and may curtail the Bible) but in an holy and devout way, for a seemly close approved by God, and recommended by Christ unto his Church.

By the way, the pertinency of Prayer lyeth in these two,

Jonah 1.5 1. By asking relief from our present necessities by ordinary means. If a weary Traveller should ask for wind to blow him forward, or an hungry Petitioner for food from Heaven; or a timorous Pilot for the creating of an Harbour, the prayer were impiously, ridiculous: Our Saviour would not pray for twelve legions of Angels; yet with great fervour he urged the removing of the cup. Yea, not in these things only, but against Alexander's Fate we may call for a decent gathering into our Fathers.

Mat. 26
32Niceph.
Eccl. Hist
liz. c. 64

2. By craving mercy agreeable to our duration, having everlasting principles. A good man being told that his father was dead, was sharp, and replied, *define blasphemare*, blaspheme not my father, he is immortal; and indeed die absolutely we shall not, the soul but removes for a while, and until it return, the body sleeps; our evicernity causeth us to eye eternity, and because we are for ever, to be, its pertinent to deprecate evil for ever.

Eis τὰς αἰώνας, throughout ages, for ever; some reader it in English, for ever and ever: the first ever expressing Gods ever-being, or that

that part of eternity which is past, (pardon the impropriety of the phrase) and the last ever, that which is to come.

Touching the confidence this Conclusion creates in the Temple, or in the Closet, in the breast and soul of the heavenly Orator, it is pregnantly seen, by applying the several parts thereof unto the several Petitions of the Prayer, thus, *viz.* *Thine is the Kingdom,*
and therefore God ought, and it is for his honour to regard his good Name, and therefore let it be hallowed; and as a King, he ought to look to the observation of his Laws, therefore let his will be done; and he must, being a King, look to the wealth of his Subjects, and therefore let them have bread. It is also the glory of a King, to passe by a transgression, let him therefore pardon our trespasses; he ought moreover to secure his Subjects, by delivering them from temptation, and ease his Subjects, by delivering them from evil; the doing whereof can be nothing to him, for his is the power; nay, it shall proture something to him, for he shall have all the glory for ever.

For ever. The King of the Ammonites had once a Kingdom and a Crown, but could keep neither: Darius in his first message unto Alexander the great, stiled himself *Rex Regum, & Consanguineum Deorum,* King of Kings, and Cousin to the Gods, with other expressions thought by the Historian flaunting, but the event shew'd his folly, fear, flight, poverty,

2 Sam. 12
29

Gent. 48
55

1 Sam. 11.6

2 Sam. 12
30

Qinct.
Curt. 1.2

Pater Noster,

poverty, and thirst made him know, he was
 Psal. 103 but (when highest) as the grassie, the glory
 11 of all Kings but being emanations from the
 glory of this King of whom we treat, and
 like summerbrooks shall be dried up, as the
 story of Darius was, his glory alone remaining
 Psal. 115 for ever, and praise belonging to him, not
 1. power to them.

To Kingdom, Power, and Glory here, St. Peter adds Dominion, and Jude Majesty, words without multiplication, not being able to express Jehovah his greatness; yet these two, how eminent soever, are comprised in this breviary, Dominion being to be found in the word Kingdom, and Majesty, in that of Glory; from which as a fountain, all the rivulets of splendor, refreshing men or Angels, have their first rise, as is cleared in the Pronoun. *THINE*, *Thine is the Glory*, not only of delivering us from evil, but of bequeathing unto us good; yea, because of his goodness, being confident of glorious good things for ever: his Name God, being originally from that act called Good, in our Ancestors Dialect.

Chrys.
Hom. 20
in ~~Acta~~

Theoph.
in Text.

Thankfulness and Gratitude, a constituent of true Prayer, and without which it cannot, nor ought not to be, is so shining in this Epilogue of *Thine is the Kingdom*, &c. that a learned Author concludes it to be added purely *ut Dei Lass finiret preces nostras*, to evince our Prayers, are to end in Praise; and generally it is so in these or the like words now,

Our Father.

1403

as of old in refutation of the *Arrian Heresies*,
the Latine Fathers ended their supplications,
Through our Lord Jesus Christ, cui cum Patre,
to whom with the Father and the Holy Spirit,
be honour and glory for ever : and this not only
to their own conceptions, but to this Prayer,
taking all means to hammer that heretical
doctrine of *Arrius*, which by the Learned
is given as a reason for their omitting
of this, *per orationem*, in their Commentaries
and Homilies upon the Gospel. However it
may be questioned, what kind of Prayers
these be, which want both Praise in their body,
and in their close ? but leaving them to
the censure of the Scriptures, I must declare
it provokes a smile, to hear how impertinently,
to say no worse, some even in publick,
end their addresses unto God, where
after begging plurality, or multitude of mer-
cies, they end with, *In hope whereof we give
thee praise, and remaine as mute as Fishes,*
appending neither Glory, nor Amen, accord-
ing to this manner.

*The smell of thy Ointments (saith the Spouse
to his Church) is better then all Spices;* Cant. 4
10
there is ointment of *Contrition*, a falling down
before the Throne, in grief for sin commis-
tered, the soul thereby anointing the feet of
Christ. Of *Devotion*, in doing good to all the
Saints, whereby the body of Christ is anoin-
ted. And there is also the ointment of *Grat-
tulation*, acknowledging the receipt of invalu-
able favours, wherewith the soul unguents
the

Alsted.
Theol.
Catech.
de Orat.
Dom.

1 Tim. 2:1

Psa. 85:3

Cant. 4
10

Bero. Sec.
10. in
Cant.
Cantic.

Pater Noster,

the head of Christ, Crowning him King-like,
 by giving to him Praise, Honour, and Glo-
 ry, for all possessions. And in this form of
 Praise, we render thanks, 1. For our Deniza-
 tion, being Naturaliz'd, and made Subjects
 of his Kingdom. 2. For our Information,
 and knowledge of the blessed Trinity, and
 that in Unity, included in the expression, Fa-
 ther in Heaven, that his glory be not given to
 another. 3. For our Expectation, or hopes
 of the world to come, for ever being added,
 ut firmius fieri, that we might be strengthened
 in the perpetuity and immutability and eterni-
 ty of Gods glory and dominion. 4. For our
 Preservation, or deliverance from evil, and
 all evils in which both in, and from the womb
 we might have fallen, without his inspection,
 as was that Countrey Boy, who being ordered
 Gowlarts to drive home some Oxen from the Field,
 Hist. 241 was benighted, and storm-tost by a sudden
 thowre of snow, which covering the wayes,
 and stopping passages, the Child was incloed
 in the Mountains, his Parents seeking him in
 vain, but after two dayes, designing to find
 only his body for burial, they found him on
 a Bank, neither covered nor touched with
 snow, and told them, he tarried there inten-
 ding to return home in the evening; (cer-
 tainly God was both a Sun and a Shield unto
 him, nay, a Purveyor for) being asked
 if he had eaten any thing, told them, A
 man whom I knew not came and gave me Bread
 and Cheese: Though all meet not with such
 portions

portions of wonderful kindness; yet generally we have such *Gnadian Providences*, that if God had not held us by the coat, we had perished in our folly, in our impiety, which ought to be recorded by us both in thankful remembrance of it before the Altar, and in walking suitably thereto before men.

For Prayer must be practised, and in an holy life only can we pray daily, he having the Kingdom, and the Power, we as Subjects ought to be faithful, and loyal, and as Servants, diligent and peaceable, and that alwayes, since he is forever, a word that man cannot fathom, a note beyond all ordinary rules, a lesson more then our Masters can pierce or construe. I say, since he for ever lives to punish us for ever, in case of disloyalty, let us for ever be obedient.

Some learned men, during the Council of Basil (a time wherein the world was turned a School, and every soul a learned Disputant) walking in and about a Wood, debating about the questions of that age, heard and saw an unusual, if not prodigious bird, its sweetnesse was so enchanting, that it was suspected and conjured, and then it declared it self to be a soul condemned in unto that Wood; untill the great day, after which it was to suffer eternal plagues; then taking wing, cryed, saying, *O quam diuturna est eternitas! O how long is eternity! O how immense is eternity!* all suddenly sickned, and in few dayes after died, who beheld it. Melanchton judged it to be a Devil inhabiting the place. But whatever it were, the relation may admonish us, in this litigious age (wherin questions are started of no weight, yet pursued with

Gen. 35
1, 2
Isa. 1, 15,
16

Hondorf
in Exem.
second.
Przegeg

Father Noster,

scorching heat;) to retire from the throng of
Greg. disputes, into our selves, and mind eternity's
Hom. ii. for by well-doing, and upright living, shall we
To Evan. only live happily with our Father which is in Hea-
ven; (an apostolick in the Preface) settling us
King in done, as thine is the Kingdom, Power, and Glo-
James medit. ry, fixeth us in confidence, in the Conclusion,
Medit. et L. R. For ever.

CHAP.

Our Father.

407

CHAP. X.

Amen.

If the structure of this Prayer be like to Solomon's Temple, the Preface as the Porch, the Prayer like the holy place, the Conclusion like the most holy, we shall in it stimulate Amen to the glory of the Lord in a cloud, which being the last breath of this first and perfect Prayer, cometh last to be considered, 1. In its original and nature. 2. In its place and order.

It is *signaculum orationis Dominice*, the seal of this, and of all other prayers; yet so sooth in Text, hath the misfortune with its companions to be thrust from the Codex of the Gospel, as being inserted into the Evangelist, not from our Saviour lips, but from the custom of the Church, as if every thing which is not in Luke, or Mark, must be ejected John and Matthew, where Amen is to be found; this Prayer being sent as an Epistle to our Father, closed by Amen, and given to be presented by the graces of Faith and Charity upon command.

It is sometime put before a sentence, and so is a note of confirmation, ordinarily translated verily; and in the New Testament imports that expression; *As I live*, in the Old; but here it is in the close, as in the execrations of the Law, and is doubled by the Psalmist, in blessing the Lord, from everlasting to everlasting, Amen, and always, that is, *Amen in the heart, Amen in the mouth,*

Tolboard
Church
Nov. 13.
1668.

Chrys.
Hom. 10
in Marc.

P/achas
13

Cajer. in mouth, demonstrating the union of these two,
loc. in this one duty of bleſſing God.

Ambros.
in Ps. 40

It is a Jew by birth, and speaketh Hebrew in
the Laconick style, yet its ingenuity and noble
converse, its candor and comprehensivenesse,
hath procured for it ſelf that freedom to be de-
nized, in all Nations, and all in each Nation,
speaking the ſame Language, ſaith Amen, and
is either *imperantis*, of command, or *confirmans*,
assuring, or *precantis*, of desiring, and
is generally, and was of old annexed to Prayer
and Praise, except that it was impiously, because
out of scorn, laid aside by Humorists, as though
the ſaying of Amen had not been a Gospel-pre-
cept.

It groweth upon the Hebrew root *Aman*,
which by interpretation ſignifieth to nouriſh, and
by degrees, as by bearers, blooms on a branch,
ſignifying truth and fixedneſſe; and the truth is,
Amen hath nothing of flatulency or windineſſe,
but nouriſheth every ſoul that by holy discreti-
on, prepares a Conscience for its receiving.

Aug 41
Trad. in
Ioan.

It is not interpreted by Expositors here, Nec
Grecus Interpres auſt, neither dare they,
yea, the verity is, they cannot, there being no
Language to exprefſe its full ſenſe, and in Scri-
pture having diſferent ſignifications; being ta-
ken, 1. Subtantively. 2. Assertively. 3. Op-
eratively.

Rev 3 14
Paræus
in loc.
Wishart
22 Lçg.
of the
L. P. &
1663

1. Subtantively, and then it ſignifieth Christ
himſelf: These things ſaith the Amen, that is
the Truth, he being *prima veritas*, the firſt and
the laſt; and by Amen he gives reality to what
he hath ſpoken, because in him all the promises
are yea, and Amen. In the word Father, the
Trinity

Our Father.

469

Trinity is implied, the first Person only expressed in *Amen*, the second is contained, and these are one with the Spirit; Hence one promiseth, *I resolve never to leave Amen out of my Prayer*, Harwood since it is as much as *Christ*, which one sound from the heart, is able to procure Gods blessing on all our actions, importing, *For Christs sake have mercy and hear, O Heavenly Father.*

2. *Assertively*, and then it is a note of Attention, translated often *Verily*; for what is in one Text *Amen*, or *Verily*, is in the parallel Text *Amen*, or of a truth, as if *Christ* should have said, *I speak it not rashly, but certe, profecto, si fas est dicere, juratio ejus est*, it is indeed his Oath, so to speak, *As I live, Amen*; *Verily there be some standing here, which shall not taste of death till they see the Kingdom of God*: And in the Prophet it is said, *he who blesseth or sweareth in the earth, shall bless or swear by the God, Amen*, or of truth.

3. *Optatively*, and then it is a note of wishing; *Blessing, and thanksgiving, and honour*, laid the Angels, *be to our God, for ever and ever, Amen*, and may in this sense be expounded, *fiat, or So-be-it*, a word short of *Amen's* extent, and is but a corner of it, yet used by many of late with us, as thought more perfect and significant, though *Amen* is reverent and gray-headed, and venerable through all ages, under the Law by Moses used in point of *jealousie*, and in point of *exaction* by *Nebemiah*, that it like the last stroak of an heavy Bell, might burne in their ears who had offended. It ends all the Epistles, the third of *John*, and that of *St. James* excepted; and is the last

M. 1. 16.

29

Luke 9.

27

Aug. ut
sopra.

Isa. 65.

16

Rev. 7. 12

Num. 15.

22

Neb. 5.

13

word of the Bible, and one way or other fifty times used in the New Testament.

*Harwood
on the
L. P.
1. 1.*

It is acutely observed, that the mystery of the Jews conversion is herein touched - the whole Prayer being Greek, this Amen only Hebrew, hinting, though obscurely, that the Greeks, that is, the Gentiles, shall speak the language of Canaan, and that the Jews shall be conducted unto Christ the Amen; these two by our Father being united in him, who is the truth, the way, the life, and the AMEN.

*Tab. 146
Caren.
Aurez.
A. 1.*

Let Amen respect Christ, it is nota fidei, of affiance, regarding all his offices, expecting with confidence deliverance by him as our King, Instructor, as our Prophet, and remission of sin as our Priest; yea, indubitable, it is unquestionable he would not have us scruple the obtaining any thing we demand, because next Amen, he saith, if ye forgive men their trespasses, your heavenly Father will also forgive you.

*Capt. 8.
14.
Rev. 22.
26 v. 2.
20*

Let it respect the soul, and its nota desiderii, and checks our dulness, rousing up our lethargick spirits, and like the last stroak of a Shill Clock, shews what time we have spent in Prayer, and what heart we have towards God, for the advancement of his honour, or for the remission of sin. Make haste, my beloved, said the Church of old, Even so, come Lord Jesus, saith the Church now. Amen. The Jews make four kinds of Amen, 1. *Pupillum*, when the thing so, which is said, is not understood. The 2. is *surrepsum*, when it is not heard throughout. The 3. is *orosum*, when it is not thought upon. The last is, when it is pronounced from the heart, and desired; and that is, *Amen informer* which they account their

their own, ending still their devotion with it; Alsted.
this sheweth quam difficile, how hard a thing it loc. vii.
is to say Amen, saith one; yet Cyprian being
sentenced, ut gladio ferriatur, to be beheaded
with the sword, for being Christian, said, Amen,
is somewhere recorded by another.

Let it respect the Preface, and it containeth
the mystery of the Trinity, unto which we only
ought to pray, all others being only our fel-
low-creatures, and hath not strengthen us, or our
sisters or brethren, and so not our fathers, which
speaketh two things, 1. The fulnesse of the Scri-
ptures, not only Amen, but each Iota in the insti-
tutions of God is mysterious, and of immen-
sible sense. 2. Comforts in our failings, for in Rom 7.21
in Prayer infirmity divert us from a zealous pur-
suit of heavenly objects, we recover our strength
unites in one Amen. Now there remains three Bern.
said a Father, the Word, Example, and Praying Epit.
yet all the three in here for Prayer, and Amen, 201
and example even in History is not wanting: But

Basil the Great, being sick, was attended by Tympan
one Joseph a Jew, and his Physician, who had from natural signs Specul.
showed him that he should die about the evening. What, said Basil, if I live Mag.
another day? then said Joseph, I shall become Sig. 200
Christian. The holy man for saving a soul, plies the Throne of God, and about three of the Clock riseth next morning in health, whichastonished the Doctor, that he was the same day baptized in the publik Congregation, by Basil, who returning to his bed, died. Likewise Sobrinus dying, called upon his Redeemer, accertaining de Melch.
pendence upon prouidence and mercy, bearing adoe Scriptural exhortations for his souls strengthening, vita.

Pater Noster,

to every Text: so joyned his zealous Amen, *A-*
Heb. 11. men. And what hath not Prayer done through-
 33 ought the world? why then should this threecold
 cord be broken; having the word Prayer and ex-
 ample for Amen in all our supplications.

Let it respect the Petitions, it is worthily com-
 pared to a bound or stitched up Book, more portable
 and leſſe bulkſome, then when ſcarceted in ſingle
 ſheets; the Law was abreviated in the ten Com-
 mandments; the Gofpel is abridged in the Creed,
 and the Lords Prayer; yea, all Prayer in Amen,
 which ſpeaketh three things;

1. Ordering the ſtudying of Amen. Let the mad
 3 Cor. 14. world ſay its lift, it is Divine, and of heavenly
 18 unction, and as Jesus, though Hebrew, is over
 Mat. 1. all the world understood, and if more cloſely
 21 ſtudied, would prove conforſatory and more re-
 vealed; even ſo Amen, if ſearched into, should
 prove ſignificantly helpful for all addreſſes. It
 was of old uttered to each curse, and here annexed
 to each Petition, and once for all uttered,
 Ambros. diſcovering its ſecret Energy, but impenitus enim
 in 1 Cor. audiens, if he that understands not the prayer
 14 cannot ſay Amen; how shall he ſay it, who un-
 derſtandeth not Amen it ſelf.

2. Ordering the ſaying of Amen. As it is an
 old, ſo it is an holy, ſeemly, and neceſſary duty in
 the Church, or at Church ſervice, for all to ſay
 Rev. 19. Amen; by it the Church Militant being moſtly
 41 Uniform, to that of the Triumphant, the noife
 Mellis. of Dogs is harsh, of crying children troubl-
 pterum, e, hoa-
 rified, A. D. 1
 130 ſome, of opening locks unholy; &c. But the
 130 noife of Amen is heavenly, we are baptiz'd, ſaid
 130 Iustine in his Apology for Christianity, we An-
 tonius the brethen Emperor, we communione,

Our Father.

we gather offerings, we pour forth prayers, we celebrat praise, and the people say, Amen. And in the word *lingua*, the tongue in its initiatory letters, direct to a fix-fold duty, at all times the tongue must express *Amen*, for it doth as L. directs, for then, *loquitur bene*, it speaks good. I. then Jesus is acknowledged. N. and Binch. then the Name of God is invocate. G. then the ^{Mellif.} Grace of God is proclaimed. U. then the Will of God is obeyed. A. and all others about us are edified, instructed, and holily excited.

3. Ordering the affecting of Amen, we have now ended our prayers, according to this pattern, untill this be Eccho'd from the heart, Christ having said it before us. It is said that the natural heat, being more and greater in man then in any other creature, doth in a second sense, or ^{Mexios} Treasury ^{lib. 1.} as a secondary cause, make his body straight, and his soul when heated by holy zeal, flieth more and more being fledged or feathered, by the practice of prayer, spiritually go aloft, entering by devotion the Quire of Angels, bearing share in their Antiphonies, as in the vision, *Amen, Alleluia*, ^{Rev. 19.} where obiter, by *Amen* we learn that God is to be praised, and by *Alleluia*, that he is to be seated; it is the fiftieth Greek word in this prayer, and fiftieth was the Jubilee, and that was the year of rest, and after much plodding, and praying down, we rest in *Amen*, that is in Christ Jesus. ^{Brix. M. 15. Synt. 25.}

Let it respe& the Conclusion, and it sheweth when in prayer the Christian cometh to his concl^s matum est, ad eis laying his petitions, and his case before the Throne of God, leaving them to the Power, Glory, and Authority of God, which speaketh two things,

Power No^r 3.

52. 1. *Perseverance in all prayer.* Mind but that precept, Pray without ceasing, and this command, Pray after this manner, that is, as, and from Our Father, to Amen, and from Amen, to Our Father, in circuit; and it is easie to infer that there is a religious unweariednesse (at least in habit) wrap'd up in this word and work.

Aug.
Hom.
42

2. *Confirmation of all good.* We here beg, and continue begging, for good and comfortable shongs, unill we say, Amen; there listing, fiedsafly persuaded, that in the Kingdom of our Father, by his Power, for his Glory, we shall want no portion of the matter craved, heeding this form, as most perfect, which was dayly by the Ancients in Gods House, observed as such, in order for their prosperous and more successful issue in their practical devotion, its vauesse and perfeccion, meditating from Heaven, Antidotes against the harrowynesse, and many failings wherewith their performances, in point of justice were beheld, and because of which, they might have been excluded the sars. of God, who certainly is most delighted with the penitent lips and heart, when both are aching, in the words his blessed Son and our Saviour hath dedicated to them.

Not then more to use no other prayer, for there is contrary to our Lord's own practice, in Mat. 10. his depreaching that Cup, and his precept in his day, enjoying prayer, that our flight might not be in the winter, nor on the Sabbath day: yet both chese, and all other Scripturall prayers are according to this prayer, as it is in Matthew, pray after this manner: And since the command in Luke, it is to be made a prayer, as is required, in that Evangelist, When you pray, say, Our Father,

Our Father.

ther, which we are no more to doubt of its being done by the Apostles, than to doubt of their baptizing in the Name of Father, Son, and Holy Ghost, though we read of neither; the Law for both being evident, and the Law of Amen, is equally Scriptural, as Lead us not into temptation, though some boldly expunge it the Text, and exclude it their mouths, because its not to be found in St. Luke, though in our Saviour's first and famous Sermon in St. Matthew, it is, ^{Mar. 28. 19} clear, and in other Scriptures evident, each Evangelist and Apostle having his own peculiar excellency, and giveth by brevity in some places, and by prolixity in others, light, glory, and beauty to each other.

Before we close, let us give thanks to the memory of that learned Divine, and (in this whereof we are to speak), Anagrammatist, who by a more than ordinary, because religious fancy and judgment, finds in the word, *Amen*, this word *Mane*, and cleaveth his *Mane* thus: There is *Mane*, the Verb, signifying to tarry, pressing constancy in prayer, and importuning of God as the importunate *Widow* did the unjust Judge: There is *Mane*, the Ad-³ verb, by interpretation, the morning: urging earliness as the duty, that at the rising Sun, if not before, we are to be at this exercise of prayer and praise: to clear which, Reader, accept of a good note, though at a great distance, of A famous English Jew, let me go, said the man to Jacob, for the day breaketh, that is, tempus est ut cantem Dei laudes cum aliis Angelis, let me go, for it is time I were among my fellow Angels, glorifying God, as if even to those blessed Spirits, a new morning, a fresh Sun, a day star.

Mar. 28.
19

Critic.
London.

1810
1811

30A
30A

1811
1812

Harwood
on the
L. P.

Ad. 3.

201

Alph. 3
1811

Gen. 32:

26

Lyra. in
loc.

Pater Noster,

far, were arguments exciting them to magnifie God for his Providence unto us poor and dark mortals.

All this considered, how wise are they, who in the finishing up of their prayers, neglected Amen? or abusid it; in a curtail'd So-be-it, or, this we desyre, or, so let it be, or said Mummm? whereas Amen had even sounded better, and really was better, and ought to have been used, propter reverentiam salvatoris, out of reverence to our Lord, who in this Greek and Syriack prayer, retained the Hebrew word, Amen, that Amen might not be slighted or mocked, for its poornesse, nakednesse, or emptinesse, for which reason the Ancients translated it not, there being in no Language able to discover in many words, its simple meaning, in its own one, for which cause the Churches of old, in what language soever they prayed, concluded with it, though Hebrew, & dect's sans, verily in supplications it is most seemly for all, Amen. Afferre, to utter Amen, the custom of the Churches, (which is harmless, Theodore is good to observe) craving that from us, who confirmed all that was asked, communis consensu, without consent, by hearkening, I might say, by carrying, until the Preacher in his blessing, said, Amen.

Leland. ^{sq} O magnificum & exaltissimum verbum, ut supra. AMEN, O powerful and wonderful Amen, God in Christ is Amen, O good, O blessed Saviour the Word, and Amen, cryed one, perfect my prayers in Amen, Amen, let it be done, Amen, let it be done, and in my mouth let thy words be fulfilled, thy prayer compleated, and say, Amen, to which I add, the Rabbits proverbs,

Our Father.

477

verb, he who saith *Amen* in this life, is worthy to say it in the life to come: understand the Christian expression worthily.

It is written in the life of that great light of the reformed Church of France, Beza, that his last Sermon was upon the third Petition of this prayer, *Thy will be done*, ceasing here to preach it, that he might go to Heaven for to do it. But God our Father, and our Lord Jesus Christ, hath conducted us through the land, from the Dan, to the Beersheba of this prayer, and hath let us see both the rising and setting of the Sun, of this most perfect plat-form, and two *November*s, betwixt which there were seen many and unusual Funerals, Trains, and Mourners going about the streets, we still surviving for which and all other his mercies, blessed be his glorious Name, for ever, and let the whole earth be filled with his glory; *Amen*, and,

Mcichi.
adams in
vna.

A M E N.



Errata sic Corrige.

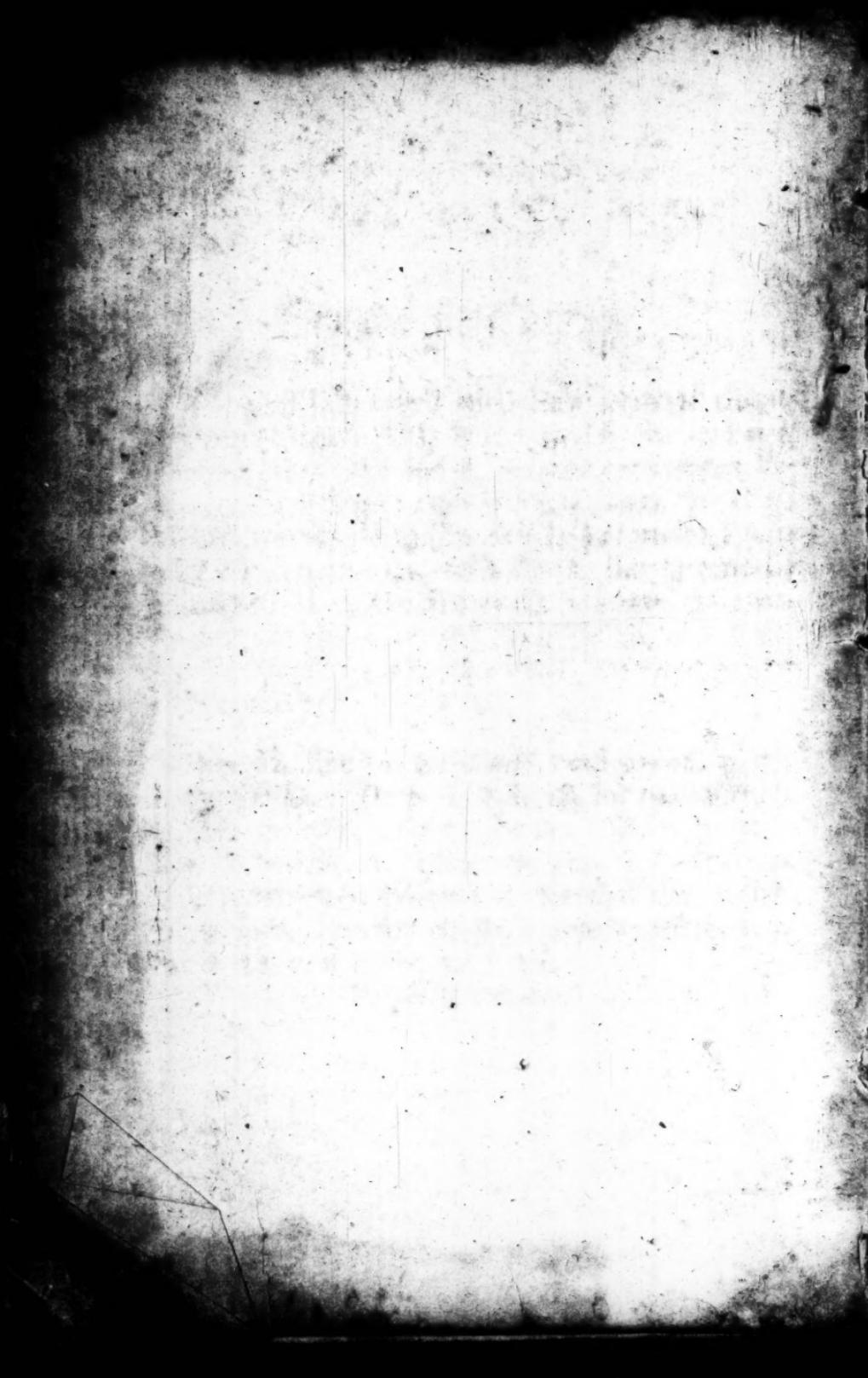
Sober
Answer,
etc.p.
256.

It is a certain truth laid down amongst disputable things, That it is a good Book, and well trimmed, that hath but one, or two, or but ten Errata's, from first to last; And Printers in their common talk (I might say in judgment) not only condemn a faultless Book, but summarily adjudgeth it to the flames immediately, as monstrous. In this there are Literal, Marginal, and Textual errors; among others, let those few be thus corrected.

Page 18. line 11. for pound, read pound. p. 77.
l. 33. for us, r. O. p. 100. l. 18. for possibility, r. possibly. p. 207. l. 10. for fin is, r. finis. p. 30 l. 9. for tasting, r. fasting. p. 379. l. 7. for thou only, r. not only. p. 442. l. 2. for that this, r. that is. p. 452. l. 19. for opposit, r. apposit. Marg. p. 2. for 2. 11. r. 2.2. for 24. r. 34.

& sic de ceteris.

Wheat 1141-0
6 bushel - 1141-0
ministers money was
twice 1141-+
brought ~~to~~ ^{by} government
will go to ¹¹⁵⁻
Teller mean - 248-0
will of go most
be double by end 248-



18.